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UNITED NATIONS  
DEPARTMENT OF  
PEACEKEEPING  
OPERATIONS

**GENDER AND  
PEACEKEEPING  
OPERATIONS  
*GENERIC TRAINING***

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# ***GENDER AND PEACEKEEPING OPERATIONS – GENERIC TRAINING***

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***Produced by:  
Training and Evaluation Service  
Military Division  
Department of Peacekeeping Operations  
United Nations***

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## ***GENDER AND PEACEKEEPING OPERATIONS – GENERIC TRAINING***

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**January 2002**



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## **ACKNOWLEDGEMENTS**

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**Course developer:** Angela Mackay

This curriculum owes a profound debt of recognition to the seminal work conducted by the Department of Foreign Affairs and International Trade of the Government of Canada (DFAIT), and the Department for International Development of the Government of the United Kingdom (DFID). It was they who developed the initial body of training material, constituting a three-day course on the subject available for use, modification, revision, reference by any other institution/agency interested in working in this field.

The initiative for developing this specific, customized training material for military and civilian police peacekeepers rests with the Chief of the Training and Evaluation Service, Military Division, DPKO, Col. Annette Leijenaar. Under her guidance the course developer has borrowed extensively from the DFAIT/DFID materials, which remain the most comprehensive and useful body of material on the subject.

Additional materials have been borrowed, modified, re-worked, re-written from a number of sources. Particularly worthy of mention is the work of Stephanie Urdang, UNDP/HQ and Sherrill Whittington, UNTAET.

Further material is the result of conversations, field-tests, training sessions and discussions with colleagues, friends, students and participants too numerous to mention. Thanks are due to them all for their often unwitting contributions.





The remainder is the product of personal experience and reflection. The faults and errors are entirely the responsibility of the course developer and questions, comments and complaints should be directed to her at the address on the previous page.



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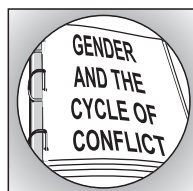
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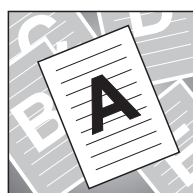


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PART

**1**

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## ***INTRODUCTION***

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It is essential that peacekeepers of all nations, whether military, civilian police or civilian, understand the significance of gender relations in the work they undertake. Without an understanding of how the relations between women and men are structured, how they are affected by violent conflict and how the mere presence of peacekeepers further impacts on those relations, there can be little meaningful advance in the effectiveness of peacekeeping operations. Experience in recent years has sadly demonstrated the negative effects on a conflicted population of the presence of peacekeepers who lack this appreciation, or who choose to act contrary to the principles and standards established by the United Nations. Their failure to conform to these standards and to respect the interests, needs and desires of the population, particularly the women, has weakened their effectiveness.

Women, forming the bulk of the civilian population affected by warfare, have typically been either overlooked, regarded as 'victims', as helpless bystanders, as targets for abuse or as dispensable commodities by both conflicted parties and peacekeepers alike.

This overwhelming disregard for the bulk of the civilian population, for over 50% of humanity, has resulted in iniquitous treatment of women by those expected to act in their interests.

An additional tragedy is that the resources committed to peacekeeping – both human and material – have failed to realize their potential. A 'peace' that neglects the interests of much of the community, which supports, reconstructs, and in some cases strengthens the inequities in the power structure – relegating women to roles of subordination and inferiority – cannot truly be called a peace worth having. It is unlikely to be a sustainable peace.

It is essential for those peacekeepers to understand what gender is all about for a number of reasons. It is important that peacekeepers reflect and practise the principles for which the United Nations stands, that they ensure a conflicted society is in better shape after they leave than before they came and that all members of society have equal access to the blessings of peace.

That it is about the relationships between men and women is easy to say, harder to understand and even harder to practise. To grasp the fact that almost every activity, policy, programme and project is in some way gendered is extremely challenging. To appreciate the enormity of this fact takes time, interest and a quantity of intellectual energy. This is a great deal to ask of peacekeepers who must grapple with numerous operational tasks and exigencies.



This training manual is designed to enable instructors to read, prepare and deliver basic training on the meaning and implications of gender and peace support operations. It is intended to be practical, concrete and useful. It provides numerous examples, based on real experiences/situations in order to allow the participants to constantly test their understanding of the concepts and their ability to discover responses and ideas for resolution.

There are often no right answers, only better ones. In the disruption and confusion accompanying violent conflict and its aftermath, it is supremely difficult to determine and retain clear priorities. Some will argue that at such times, gender considerations are not high on this list of priorities. This would be a profound mistake, for these relations, their implications and outcomes are at the root of any society and to neglect them will not only be to our collective cost, but will be wasteful, counterproductive and will contribute to an unstable peace.

As a trainer, at the end of such a training session, the best one can hope for is that some of the class have 'got it'. It is unrealistic to expect total conversion – that indeed, is not the aim – but rather to begin a lifelong process of learning on this difficult and fascinating subject.

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## **BACKGROUND**

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*"We the peoples of the United Nations determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small..."<sup>1</sup>*

This has been hard to live up to. Peacekeeping missions (Cambodia, Somalia, Rwanda, Bosnia) have demonstrated graphically the failure of member States to honour their commitment to this statement. At the same time peacekeeping forces have been found wanting in their own behaviour both with regard to flaunting such sentiments and failing to protect the populations they were sent to serve.

The complex environment of modern, multi-faceted and multi-organizational missions renders such expectations ambitious. To support and guide member States and their agents, the UN has developed Conventions, issued guidelines, defined strategies and

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<sup>1</sup> Preamble of the Charter of the United Nations





issued Security Council Resolutions to strengthen the hand of all the actors who seek to uphold this fundamental principle.

Considerable distance has been travelled in the continuous efforts to keep the issues around equal rights of men and women not only in the spotlight but also moving forward. Some highlights follow:

## **1948 – UNIVERSAL DECLARATION OF HUMAN RIGHTS**

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This affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms without distinction of any kind, including distinction based on sex.

It recognizes that human rights are applicable to every person everywhere, *“without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status”*.

## **HUMAN RIGHTS TREATIES**

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Since its adoption the United Nations has translated the principles of the Universal Declaration into **international treaties** that protect specific rights. Today there are over 60 such treaties that address concerns such as slavery, genocide, humanitarian law, the administration of justice, religious intolerance, discrimination and the status of refugees and minorities. Six of these are considered to be the **core human rights treaties**:

- International Covenant on Economic, Social and Cultural Rights (1966/1976)<sup>2</sup>
- International Covenant on Civil and Political Rights (1966/1976)
- International Convention on the Elimination of All Forms of Racial Discrimination (1965/1969)
- Convention on the Elimination of All Forms of Discrimination against Women (1979/1981)
- Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (1984/1987)
- Convention on the Rights of the Child (1989/1990)

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<sup>2</sup> adopted/entered into force

## **THE CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW)**

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This is the most comprehensive treaty on women's human rights. It provides for equality between women and men in civil, political, economic and cultural rights. It obliges the end to all forms of discrimination – whether in public or private life, before the law or in everyday lives – until women are accepted as fully equal to men. CEDAW affirms the reproductive rights of women and focuses on culture and tradition as forces, which shape gender roles and family relations.

## **WORLD HUMAN RIGHTS CONFERENCES AND THE WOMEN'S DECADE**

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At World Conferences in Mexico, Copenhagen and Vienna the centrality of the United Nations treaty bodies in the achievement of human rights for all was stressed. NGOs at the conference also drew attention to the human rights of women and called for their integration into the work of all the human rights treaty bodies. The **Fourth World Conference on Women (1995)** reiterated the importance of the work of the human rights treaty bodies and their role in the achievement of gender equality. It aimed at accelerating the implementation of the **Nairobi Forward-Looking Strategies for the Advancement of Women (1985)** and defined a set of strategic objectives and spelled out action to be taken by governments, the international community, NGOs and the private sector for the removal of existing obstacles to women's advancement. **The Beijing Declaration and Platform for Action (1995)** also identified the following twelve critical areas for concern:

- The persistent and increasing burden of poverty on women;
- Inequalities and inadequacies in and unequal access to education and training;
- Inequalities and inadequacies in and unequal access to health care and related services;
- Violence against women;
- The effects of armed or other kinds of conflict on women, including those living under foreign occupation;
- Inequality in economic structures and policies, in all forms of productive activities and in access to resources;
- Inequality between men and women in the sharing of power and decision-making at all levels;



- Insufficient mechanisms at all levels to promote the advancement of women;
- Lack of respect for and inadequate promotion and protection of the human rights of women;
- Stereotyping of women and inequality in women's access to and participation in all communication systems, especially in the media;
- Gender inequalities in the management of natural resources and in the safeguarding of the environment;
- Persistent discrimination against and violation of the rights of the girl child.

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### ***WINDHOEK DECLARATION, MAY 2000***

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The principal topic of discussion was mainstreaming gender in the United Nations. This constituted a key document that was taken to the General Assembly in October 2000.

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### ***“WOMEN 2000: GENDER, EQUALITY, DEVELOPMENT AND PEACE FOR THE TWENTY-FIRST CENTURY”***

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In June 2000 the General Assembly held a special session also known as Beijing +5. This placed the key issues on the front burner. For most of one week, the focus was on gender, equality and peace in open debate in the Security Council.

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### ***SECURITY COUNCIL RESOLUTION 1325 (2000)***

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This SCR is a strong affirmation of the importance of the role of women in the prevention and resolution of conflicts. It stresses the importance of the full involvement of women in all aspects of promoting and maintaining peace and security and the need to increase their role in decision-making. It recommends specialized training for peacekeepers on the protection, special needs and human rights of women and children and urges greater representation of women at all levels.

In this unprecedented adoption of its first resolution on women, peace and security, the United Nations called for the prosecution of crimes against women, increased protection of women and girls during armed conflict and the appointment of more women to UN peace-



keeping operations and field missions. **The 18-point resolution** also calls for the United Nations to carry out a global study on the impact of armed conflict on women and girls, the role of women in peace-building and the gender dimensions of peace processes and conflict resolution.

This resolution not only recognizes the need for specialized training for peacekeepers, but also has provided additional impetus for this specific training project.

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## INFORMATION FOR TRAINERS

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The material for this course is presented in full chronological order. Exercises are embedded in the text with 'Trainer Notes' in addition to handout versions being available for participants. 'Readings' and 'Additional Materials' can also be found. The reasons for this are twofold. It allows for ease of use by the trainer as well as for portions of the material to be used discretely to adjust to scheduling requirements/limitations. The 'Additional Materials' provide for either expanding the programme or for building the foundation for further training sessions.

Trainers will find:

- i) Trainer Notes;
- ii) Presentation slides;
- iii) Readings;
- iv) Participant Handouts for class activities;
- v) Additional Materials.

It is important for the trainer to be well-versed in the subject matter. Therefore, all 'Readings' should be regarded as essential preparation material. Extensive reference materials are provided in Appendix F for additional study.

There are also a number of references to public documents such as the Declaration of Human Rights. Website addresses are included to allow participants to search for these documents themselves.

The generic gender package was originally designed to be completed in one day. However, subsequent in-mission field-testing indicated the usefulness of separating the introductory section (Module 1) which deals with definitions of gender and following it at a later date with the remainder of the course (Modules 2 and 3). Such decisions





are entirely those of the trainers and will be based on scheduling priorities and availability of time.

Class activities will provide situations/problems/questions suitable for participants of different ranks and levels of experience. These activities are intended to open the doorway to discussion and discovery. The 'right' answer is not provided, because solutions are often context-specific and it would be misleading to suggest there are instant solutions. Rather, participants are to be encouraged to search their own experience, to share ideas and become aware of the need for creative problem-solving.

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## **TRAINING TRAINERS AND EDUCATORS**

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These materials are intended for use by trainers/educators. As such, trainers may need to modify the visual aids depending on the needs of their audience.

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## **CULTURAL CONSIDERATIONS**

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The operating definition of culture used here is shared values, norms, traditions, customs, arts, history, folklore and institutions of a group of people. These shared beliefs serve as guides and determinants for behaviour within cultural groups. Culture is complex and dynamic – it helps people adjust to changing environments and it is always changing. While there are common features to be observed among groups of people, considerable variation occurs based on factors such as age, education, gender, class, caste and exposure to other cultures. It is of little value to attempt to clarify cultural characteristics for broad groups such as Asians, Africans or Europeans. Stereotyping is a pitfall waiting for us all.

The best approach is for trainers to be sensitive and aware of the cultural issues that may influence the attitudes and behaviour of the participants. Trainers are encouraged to explore these issues when conducting this training.

Occasionally trainers will be confronted with attitudes and beliefs which are so completely unacceptable to them, in opposition to their own values and principles, that it is difficult to remain unemotional. Sometimes it is impossible. Hopefully other participants will engage in the discussion and present alternative viewpoints. Sometimes



however the trainer may feel it necessary to step 'outside' his/her role and make a personal comment. There are risks attached, but maintaining personal integrity can be worth it. Make it very clear you are no longer the trainer (move physically if necessary) and make your statement as an individual. Make it clear when you return to the role of trainer. It may be a good idea to call a 'stretch break' before continuing.

The following suggestions may be helpful to instructors when speaking about sensitive subject matter, especially when participants are from cultures different from their own.

**Listen:**

- Actively listen to participants.
- Respond to what is being said not how it is said.
- Allow individuals to fully express themselves before responding.
- Avoid ethnocentric reaction (i.e. anger, shock, laughter) that may convey disapproval of a participant's views.
- Stay confident, relaxed and open to all information.

**Evaluate:**

- Hold back on any reactions of judgements until you understand the message that is being sent.
- Ask open-ended questions (i.e. questions that cannot be answered with a simple 'yes' or 'no'), as the answers to these questions will give you valuable information.

**Consult:**

- Agree with the participants' right to their opinion.
- Explain your perspective without being defensive.
- Find out what the participant hopes to accomplish.
- Acknowledge similarities and differences in your perspective and that of the participant.
- Offer options.
- Do not isolate a participant who has divergent ideas or perspective.
- Commit to being available to discuss further.
- Thank the participants for their contribution.

## TRAINING ON 'GENDER'

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**'Gender' is a contentious subject.** This can be for many reasons. Initially there is likely to be confusion between 'sex' and 'gender'. In many languages there is little or no linguistic distinction (*see 'language' below, as well as Appendix D*). It will be important to clarify and reinforce the distinction between the two words from the very outset of the course. Understanding the different meaning is essential to grasping the concept of gender relations and the gendered nature of society. It will be worth spending time on this until participants feel comfortable and confident that they do understand.

**'Gender' is an emotional subject.** It strikes at the heart of who we are or think we are as individuals. Being male or being female is integral to our being, to how we face the world, how it perceives us, how we are expected to behave, the tasks we undertake, and how we relate to other females and males. To be in a classroom and feel this is in any way questioned is likely to create a negative response – whether that means being hesitant, withdrawn, challenging or in extreme cases, downright hostile.

**'Gender' is a political subject.** It spans all aspects of our social structures from the family hearth to state institutions. This can make participants – especially those from cultures with less practice and tradition of questioning and challenging the status quo – nervous and apprehensive. This is likely to increase resistance to a subject that, by definition, participants already find difficult to grasp.

**'Gender' is often classified as 'women's issues'.** This is wrong and it is important to dispel the misconception from the beginning. This belief, however, provides those who are hostile to the subject with further excuse for dismissing it as irrelevant or of minimal significance. It is important to clarify the fact that it is about the relationships between women and men. Examples, case studies, problems and exercises should in all cases reinforce this fact. The reason that much of the discussion focuses on women's interests, the effects of conflict on women and their exclusion from the peace-building process, etc. should become self-evident. Patriarchy is a universal norm of social construction, so it is no surprise that the male perception, male value systems and male priorities have blinded us to the gendered nature of all societies. This is sensitive to get across, but the understanding will build as the course progresses. It is significant that women have had a lot of catching up to do. Research on the effects of war on women, the abuse of women's rights, the treatment of women by peacekeepers and the exclusion of women



from public engagement is relatively recent, very topical and dynamic. This is not to exclude males but to correct the balance. For the time being those who are paying attention to this material also tend to be female. This will change – this in turn will contribute to more male trainers in this subject.

**‘Gender’ is a serious issue. It has far-reaching implications.** The understanding of gender and the practical implementation of the lessons to be learned from that understanding are profound, especially in the realm of peacekeeping and peacebuilding. However, it is vital that the trainer/instructor maintain a sense of proportion and balance. It is important to laugh and to encourage participants to share humour on the subject. This should not be interpreted as an invitation to laugh at the subject, but rather to realize we are all human and imperfect, we all harbour ideas and cultural practices that are strange to others and that aptly-timed laughter can be an effective ice-breaker. It also speaks to the level of comfort of the trainer and it creates a relaxed environment and gives the participants permission to laugh. The ‘nudge-nudge, wink-wink’ brand of humour which is more than likely to be displayed in the early stages of the course, when participants are uncertain but demonstrating bravado, is best ignored.

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## LANGUAGE

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As mentioned above, language presents a particular difficulty when dealing with this subject. In many languages the words ‘sex’ and ‘gender’ are synonymous. This can be true in languages from different or similar roots. For example, languages with Indo-European origins differ significantly in how gender is translated and understood (*see Appendix D for summary*).

The instructor/trainer must take this into account from the very beginning. A multi-cultural group of participants is likely to have a diverse response to the word itself. While clarifying how ‘sex’ and ‘gender’ are to be used and understood during the training, it would be instructive to inquire into the participant’s understanding of the word in their mother tongue.



## **EFFECTIVE TRAINING TECHNIQUES**

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Adults are aware of their abilities and require involvement in the learning process. The learner needs to be actively involved in the learning experience, not a passive recipient of information. A trainer should never merely demonstrate or lecture but involve the learner in the task. No matter what the subject, learning involves emotions as well as intellect – this is especially true when dealing with a subject such as ‘gender’. It is therefore especially true that participants need to practise, to discuss and to take an active role in resolving problems.

It is very important that the environment be non-judgmental, relaxed and geared to the appropriate level of the participants’ past experience and knowledge.

The approach needs to be interactive, flexible, relevant and varied.

The unspoken question of the participant throughout the course is likely to be “So what? What does this have to do with my work?” The extent to which this question is answered will have a profound effect on the success of the course.

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## **GROUP FORMATION**

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Groups tend to follow a consistent pattern of development and formation. During an extended training period this can be monitored and responded to effectively. In a one-day course the group will pass through some or all of these stages quite rapidly. This is exhausting for both trainer and participants.

These stages of development can best be described as passing from infancy, through adolescence and young adulthood to maturity with all the attendant characteristics of identification, assertion, rebellion, questioning, separation and hopefully arrival at a point of cooperation, acceptance and creative collaboration.

At each step of the way the group will be testing themselves in relation to each other and to the trainer, who at some point they are likely to isolate, antagonize and reject.

The key for the trainer is to remain patient, not take the behaviour personally, to be open, accessible and encouraging.

## **A FINAL WORD**

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This is going to be a challenge. Relish it. From the moment you step in front of a class to teach this material it must be evident that you are confident, relaxed and knowledgeable about the subject matter. Credibility is always important for a trainer – and even more so when it is a subject such as this, which is personal, complex and in many quarters subject to scepticism and even hostility.

Never lose your temper – tempting though it might be! There is a very fine line for each trainer to discover which lies between remaining principled, not compromising beliefs or values while not permitting difficult, aggressive or ill-informed participants to hold the floor or put the trainer off balance.

It is impossible for everyone in the group to learn, process, understand and respond in the same way – or as effectively as you would like. Some participants will remain beyond your reach – but there are always those who it is worth working with and who will go away having learned from the course.

Take care of yourself. Take short breaks when you need them as well as when the class needs them. Pace yourself, smile and enjoy.

PART

**2**

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***COURSE OVERVIEW***

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### **TRAINER NOTE:**

*This information is summarized on a PowerPoint slide presentation '**Course Overview**', to assist with the presentation. Alternatively it can be made available to participants ahead of time or written on flipcharts and posted in the classroom. Whichever method is used, the trainer should go through the information with the participants as part of the introduction process, once all are present in the classroom.*

### **Aim of the Course:**

The aim is to strengthen Peacekeeping Operations. It will help peacekeepers to integrate gender awareness into all their activities.

### **Objectives of the Course:**

- i) To define gender.
- ii) To understand the relationship between gender and culture.
- iii) To learn how gender relationships are transformed by violent conflict.
- iv) To find out why an understanding of gender is important in peacekeeping.
- v) To see how peacekeeping effectiveness is improved by respect for human rights.

### **Learning Outcomes:**

Upon completing this course, it is intended that participants will be able to:

- i) Identify how and why gender is relevant.
- ii) Understand how human rights standards provide a basis for using a gender perspective.
- iii) Assess the impact of their actions on the affected population and do their work in a way which recognizes the gender dimensions of peacekeeping.

## 1. COURSE SUMMARY AND RATIONALE

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### **TRAINER NOTE:**

*Before beginning to discuss the course any further, once you outline the Aims, Objectives and Outcomes, it is important to quickly take the first steps to making the participants comfortable. They need to know who you are, who they are and what is going to happen – in that order.*

**First**, introduce yourself – fully. Describe who you are, what you do, where you come from, and particularly, what your knowledge and expertise is in some detail. If you do not have a strong background in the subject matter then say so – but point out that you see this as an opportunity to learn and hope to gain knowledge from them and their experience.

**Second**, ask the participants to introduce themselves as you have done. Do not focus on their knowledge – or lack of it – of the subject matter. At this point they are all likely to feel uncertain and uncomfortable. The chances are that they do not have much understanding of gender – or else they have misconceptions. Do not get caught up in this. If they ask questions about the subject make it clear you will explain what it is all about and work with them as a team.

**Third**, outline the day's activities by going through the schedule. Explain that while timelines are there to ensure the material is covered and there are adequate breaks, you are flexible in terms of emphasis and will only move on once the subject matter is generally understood. Emphasize that their contributions are vital, that this is a voyage of discovery for all of you – and that they will be expected to work with you and not simply listen.

*Finally, go on to the Guidelines and Ground Rules.*

### **COMMENT**

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This course will be different. We shall be talking about a subject that touches us all, and goes to the heart of our identity. It will probably be difficult at first, possibly painful at times and certainly challenging. You will be asked to reflect on how you behave – whether as an individual or in a group – to examine rules, expectations, assumptions which you have grown up with, which are culturally embedded, and hard to



change. You will look at your own values, attitudes, relationships and behaviour. You will certainly go away thinking about this subject – and things might never be the same again.

As a result of what we talk about you will become more aware of your public role as peacekeepers and will have an expanded view of what contribution you can make to a lasting peace. You may also be faced with choices in your private life over how you behave, your attitudes and values.

This is not a contest. It is not a matter of proving yourself, of knowing the answers, of being right. I would, however, ask you to be open to ideas, honest about what you feel and ready to listen to others.

Because we are going to be looking at sensitive and personal issues, it is important to establish some basic guidelines and ground rules to live by. This will ensure everyone gets a chance to participate and that everyone is treated with respect.

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## 2. **GUIDELINES AND GROUND RULES**

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### **TRAINER NOTE:**

*You should be ready with examples to get things going. Some participants will have no idea what you are talking about. Give a couple of examples to demonstrate the rules you are going to impose on yourself, then ask them for more. Here are suggestions if you have to lead them:*

- *What about silence?*
- *How do you disagree politely?*
- *Speak for yourself. How do you do that?*

### **To begin with:**

- **Confidentiality:** any discussion in the context of this course will not be discussed with anyone not participating. Everything said here is said in confidence. This is the same as a 'privileged platform'. If I want to be able to quote you or repeat what you say outside, I'll ask your permission.
- **Honesty:** I am going to be honest with you and not say what I think you want me to say or what will be easier to hear. I expect you to be open and honest too. Can we make this a rule?





- **Taking care of ourselves:** It is very important we pace ourselves. I am going to respect all the breaks listed in the schedule. If you need more let me know.
- **Interruptions:** I can only hear one person at a time – so can you. Please allow others to speak without interrupting, listen and do not have conversations on the side.

Write these clearly on flipchart paper and post it on the wall for all to see.





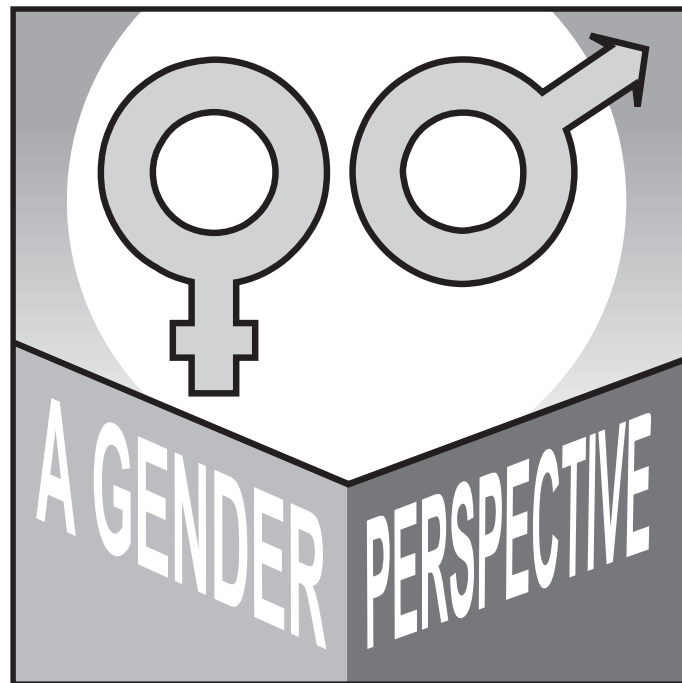
PART

**3**

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***MODULE 1 – A GENDER PERSPECTIVE***

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## **TEXT PRESENTATION**

### ***WHAT IS GENDER ABOUT? SIX ELEMENTS OF A GENDER PERSPECTIVE***

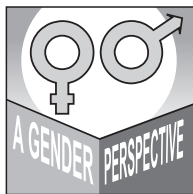
- 1. Gender describes the social roles and relations between men and women in society**
- 2. Gender changes over time and is different in other cultures**
- 3. Gender affects all aspects of life – economic, political and social**
- 4. Gender shows what we expect men and women should do and how we expect them to behave**
- 5. Gender affects women and men in the family, in the community and nation/state**
- 6. Gender is about how power is used and shared**

#### ***TRAINER NOTE:***

*Make this into one large or six smaller posters to go on the classroom wall and be exposed one at a time as the points are made in the following presentation.*

## **WHY GENDER?**

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### **TRAINER NOTE:**

*This first module lays the foundation for all that will follow. Take your time and make sure the participants understand this essential building block. Some of the language and certainly many of the concepts will be new to them. It should be a high-energy session, with a lot of discussion, questioning, reinforcement and repetition. Try and provide as many examples as possible to illustrate points in the presentation. Ask for their experience and their own examples. Be ready with provocative questions to stimulate discussion if the response is subdued.*

### **Time:**

- 3 hours and 45 minutes (minus breaks)

### **Format:**

- Interactive slide presentations, skill-building exercises, group discussion

### **Materials:**

- Slide or overhead projector and screen
- Slide set/overheads for Module 1: A Gender Perspective of Peacekeeping
- 2 flipcharts, pens, tape
- Prepared WALL CHART 'What is Gender About?' (previous page)
- Paper and pens for participants

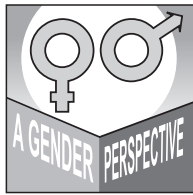
### **Participant Handouts:**

- Set of '3 to a page' copy of PowerPoint slide presentation
- Selected Scenarios



## **WHY GENDER?**

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### **TRAINER NOTE:**

*The following presentation can be found as a PowerPoint slide show under the title 'A Gender Perspective in Peacekeeping' which can also be found on the enclosed CD. The presentation deals with definitions, basic gender analysis, gender and conflict, a rights-based approach to gender and why this matters to peacekeepers. Notes follow on how to present the slides, together with suggested questions, examples and further references.*

### **TITLE SLIDE**

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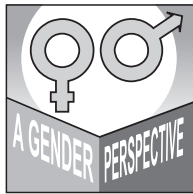
This slide is intended to make the point from the very beginning that we are talking about both women and men: that we are talking of people of all ages and all walks of life. Age, class, urban/rural, religion, race – all play a part but gender is cross-cutting in all cultures.

#### **ASK:**

- *Do you notice anything unusual/particular/special about the pictures?*
- *What message do the pictures send?*
- *What do they make you think of?*

#### **DIRECTIONS FOR EXERCISE**

- 1) Tell participants this is a 'brainstorming' session and explain the rules.
- 2) You want to hear the first thing they think of when they hear the word 'gender'.
- 3) No editorializing, commenting or debating.
- 4) Everyone deserves a turn.
- 5) You will write what they say and only ask questions for clarification.
- 6) If you change their words you will ask permission to paraphrase.



**TRAINER NOTE:**

*You are trying to get them thinking, energized and involved. This is an opportunity for people to speak and will be useful for you. It is not an opportunity to demonstrate how little they know. Be encouraging and positive. Accept all ideas and relate the comments to the title slide, which is intended to demonstrate that gender is about **WOMEN** and **MEN**—everywhere. Make very little comment of your own at this stage. You will return to this at the end of the day.*

**SLIDE 2 – GENDER?**

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These are the questions we shall answer today.

**SLIDE 3 – WHAT IS GENDER ABOUT?**

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Key slide as it starts the process of dealing with the specific language. Go over each of the points separately. Stress that this is difficult and sensitive and takes time to absorb and understand.

**TRAINER NOTE:**

*Take time from the slide presentation to refer to the WALL CHART previously prepared on this subject. Refer to each of the six elements separately and fully. Ask participants questions about each of the elements, using examples and themes drawn from the following table. Take your time!*

**SLIDES 4 & 5 – GENDER**

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**ASK:**

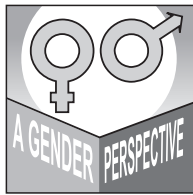
- *What does this mean?'*

**Record answers on a flipchart and discuss:**

- It tells us about the kinds of work that men and women do and what society thinks is appropriate for them to do.
- We learn about who makes decisions, how they are made, who controls goods, property, income, inheritance.

**SLIDE 6 – GENDER CHANGES OVER TIME AND IS DIFFERENT IN OTHER CULTURES**

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**QUICK TASK:**

In small groups, regardless of cultural groupings, discuss:

- *The most significant changes you can think of that show how gender has changed in this century*

Think about:

- What choices did your grandmothers and grandfathers have?
- What choices do you, your brothers and sisters have?
- Are they different?
- What has changed?
- What role did your grandfather/father/do you play as a husband?
- Have a father's responsibilities changed in your society?
- How do they differ in other cultures?
- Differences between those of the **same** cultural group.
- What is the role of class, caste, age, ethnicity etc?
- The **rate and scale** of these changes for men and for women.

*[In some societies grandparents can receive maternity leave payments in order to allow both parents to continue employment while the grandparent provides childcare. This is NEW. It applies equally to men and women. It shows how cultural attitudes are changing.]*

**SLIDES 7-10 – GENDER AFFECTS ALL ASPECTS OF LIFE – ECONOMIC, POLITICAL AND SOCIAL**

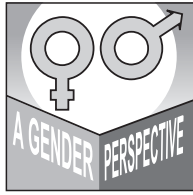
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**TASK:**

In small groups list some of the ways in which you think gender affects women and men in these three realms. (Draw a table and divide it into three columns – ECONOMIC, POLITICAL, SOCIAL).

*Economic*

- In what ways do women/men earn a living?
- What is the role of men/women in the informal sector?
- What kinds of work/activities are forbidden to women by custom?
- What is the percentage of women in the lowest paid sectors?
- Who can open and control a bank account?
- Who can sign for a loan?



*Political*

- Who can run for election?
- What is women's level of representation in political parties, government, parliament?
- What is the level of female participation in political movements, trade unions?
- Does anything prevent women from participating?
- How do women vote and register for voting?
- What is the access to education for boys and girls?
- What level do boys and girls reach in their education?
- Is the curriculum the same for both?

*Social/Cultural*

- What are the roles of women and men in spiritual life?
- Do cultural and traditional practices hamper women's rights?
- What are the stereotypes that show the way women are represented in the media (dress codes, domestic work, body image)?
- Who signs legal documents?

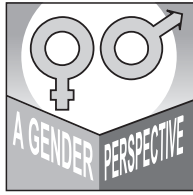
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**SLIDES 11 & 12 – GENDER SHOWS WHAT WE BELIEVE MEN AND WOMEN SHOULD DO AND HOW WE EXPECT THEM TO BEHAVE**

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For example:

- What are the 'norms' of expected behaviour?
- Do we think that women are passive and men are aggressive?
- What do we mean by masculine? And feminine?
- Who looks after the children?
- What are community responsibilities? Who takes them on?
- What is the attitude towards single women?
- Who is expected to be more technically inclined? Who favours the arts?
- What professions do men and women enter?
- Who are the national heroes? Artists and writers? Historians? Storytellers?



**TASK:**

In groups of 4-5, at your tables, collect a list of three of each of the following:

- Expectations (it may not happen, or always be the case, but...) *"I expect women/men will..."*
- Obligations (of men/women in my society) *"In my society, men's/women's obligations generally are to..."*

For example:

- Are women passive? Are men aggressive?
- What do we mean by masculine? And feminine?
- Who provides for the family? Who is the breadwinner?
- Who looks after the children?
- What are community responsibilities? Who takes them on?
- Who is more technically inclined? Who favours the arts?
- What professions do men and women enter?

**TRAINER NOTE:**

*It might be helpful if you give an example of what **YOU** expect (not something you necessarily like, but which is typical) – for example, what do men and women talk about, sport, fashion, diets, politics; who will be the principal breadwinner; what do men and women do – shop, giggle, watch TV, drink beer, play cards....*

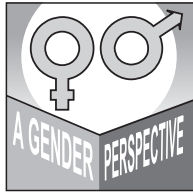
**SLIDES 13 & 14 – GENDER AFFECTS WOMEN AND MEN IN THE FAMILY, IN THE COMMUNITY AND IN THE NATION/STATE**

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**TASK:**

Draw three columns, headed "FAMILY – COMMUNITY – STATE", on a flipchart and conduct a brainstorming session with the class. Ask them to identify ways in which gender affects people under these three headings.

- What are the different roles in the family? Who cooks? Who fixes the car?
- Who does the painting, the repairs to the building, the gardening?
- Can women freely choose their marriage partner?
- Can women and men both pass their citizenship on to their children?



- Are there laws against domestic violence and rape in marriage?
- What are the inheritance rights of widows?
- What are the rights concerning property and child custody on dissolution of marriage?
- Is polygamy, dowry, bride price, child marriage permitted by law?
- Who are the community leaders? How are they chosen? What different roles do they perform?
- Who can enrol in the police and military? Up to what rank? In what tasks?

---

**SLIDE 15 – GENDER ROLES ARE ABOUT POWER AND HOW IT IS SHARED**

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**ASK:**

- *How participants understand the meaning of the word 'POWER'. Try to get out of them the fact that power can mean POWER OVER – control, authority, manipulation etc., but in a more positive sense it is POWER WITH – the ability or capacity to accomplish and achieve, the ability to lead or influence others in a constructive way.*

**ASK:**

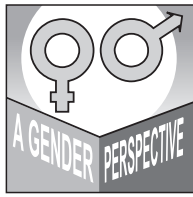
- *Who do they see as having power in the state/community/workplace/family?*
- *How does this power show itself? How do we recognize it? How is it maintained/reinforced?*

**ASK:**

- *Who controls resources (money, property, skills, knowledge)*
- *Who has access to those resources?*
- *Who has power – in the home, the community, the workplace, the state?*
- *Is the head of the household male or female?*
- *Is there a head of the household?*
- *Should a boss be a woman or a man?*
- *What is your image of a political leader?*
- *Who decides on family inheritance? Is there a choice?*
- *How are political leaders chosen?*
- *Who is eligible for senior positions in business, politics, finance?*
- *What are the important power issues in society – land, drugs, guns, herds, political position, education.....*
- *Discuss how power over these items is gained, used, shared.*

**SLIDES 16 & 17 – GENDER AND SEX**

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Look more closely at the distinction between the two words. This takes time. Some will never get it. 'Change' is the key issue. If in doubt, ask yourself "Can I change this?" or "Is this subject to change?" If the answer is **YES**, then it's gender!

Get participants to think about what kinds of behaviours are expected of them whether at work or home. How are expectations different for men and women in their culture – ask for examples.

Does the expected behaviour affect the roles they play, the work they do, the places they visit or the people they meet?

**TRAINER NOTE:**

*To ensure participants really understand the difference, write 'SEX' on one flipchart and 'GENDER' on the other. Ask them to do the following and when they have finished, write the characteristics they have identified under the two headings.*

**DIRECTIONS FOR EXERCISE**

- 1) In pairs, write down three **sexual characteristics** of males and three of females
- 2) Now write three **gendered characteristics** of females and males

If they are unsure/unable, give examples and ask them to work it out:

- pregnancy and childbirth
- child-rearing
- muscle mass/strength
- breastfeeding
- men are rational; women are emotional
- baldness
- boys are better at science and maths than girls
- physical stamina
- changing voices at puberty
- girls are more gifted at sewing, needlework, weaving
- growing beards

This will allow for moving easily onto the next slide, which deals with Gender Roles. Allow for discussion on questions about who is rational/emotional and why; or differing talents and preferences for the arts/sciences and small-motor activities.



**SLIDE 18 – GENDER ROLES**

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**Example** – if child-rearing is classified as a female role, it is a female gender role not a female sex role as it can be done by both male and female

**Example** – If being the family-provider/breadwinner is classified as a male role, it is a male gender role not a male sex role since it can be done by both men and women

It is society that ascribes these roles. There is nothing to prevent women joining the military or men providing childcare etc. Nothing except societal expectations, notions of what is appropriate, access to rights and the exercise of power.

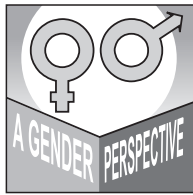
Roles are learned through observation and instruction. Society ensures conformity by example, penalty or persuasion. Those who do not conform may be punished or ignored, cut off in some way.

Roles are learned and change over time.

**[This is a key point at which to have a break]**

## **GENDER AND CULTURE**

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### **TRAINER NOTE:**

*During discussions on 'gender', it is impossible to escape reference to 'culture'. This is a good point to explore this issue. You are likely to encounter such comments as:*

- *"gender is part of culture"*
- *"we cannot do anything which would interfere with the culture"*
- *"it's not our job to pay attention to these cultural issues"*
- *"we could get into trouble if we upset their culture"*

*These statements are often an excuse to do nothing, to not make an effort or to avoid difficult situations. By definition, by its very presence, a peacekeeping force is already contributing to a change in cultural norms and attitudes. This is also a huge topic and it is impossible to cover all aspects of it. Keep the focus on 'Gender and Culture'*

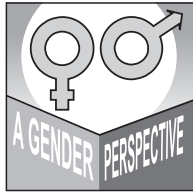
### **SLIDE 19 – GENDER AND CULTURE**

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Use this slide while conducting the following exercises.

#### **DIRECTIONS FOR EXERCISE**

- 1) Write the word **'CULTURE'** in the middle of a sheet of flipchart paper.
- 2) Tell participants this is a 'brainstorming' session and explain the rules.
- 3) You want to hear the first thing they think of when they see the word.
- 4) No editorializing, commenting, debating.
- 5) Everyone deserves a turn.
- 6) You will write what they say and only ask questions for clarification.
- 7) If you change their words you will ask to paraphrase.



**TRAINER NOTE:**

*You are looking for groupings (arts, literature, music, poetry, stories) as well as an indication that culture covers attitudes, behaviour, attitudes and values. A rich offering would include: law, judiciary, concept of justice, fairness, equality, rights, power, education, religion, behaviour, attitudes, values, food, customs, folklore, music, literature, art, architecture, gender, honour, shame, duty, clothes, dance, child-rearing, family relations, power relationships.....*

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**SLIDE 20 – DEFINITION OF CULTURE**

Use this slide to point out that culture is something that binds us to different groups. We may belong to a number of different groups that overlap and sometimes conflict.

No individual embodies a single culture, but rather multiple cultures. We are all products of a variety of influences which our society translates, reinforces, mediates through every member of the group. Give yourself as an example – outline the complex of cultures that you are a part of (race, class, sex, age, military/civilian, religion, education, family status, organizational hierarchy, ethnicity, colour...etc)

Only a small percentage of our personal 'culture' is visible – this tends to include sex, race, age,...the very issues that lead to people being stereotyped and discriminated against.

We have to know who we are and understand our own biases and assumptions before we can understand another culture.

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**SLIDE 21 – “THE CULTURE FLOWER” (Distribute copies)**

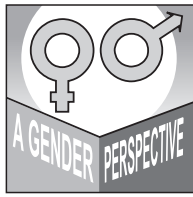
The flower is a metaphor for our awareness of our connections – and all the elements which go into making each one of us a part of different cultures.

We grow new petals and old ones drop off (give the example of leaving the culture of school or university and moving into our professional cultures).

Think of all the groups to which you belong. Is membership voluntary or not? To what extent is being male or female a feature of these groupings?

**SLIDE 22 – PERCEPTUAL LENSES**

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- As a participant in a PKO you are called upon to act to protect people's rights and their lives in a variety of countries and cultural contexts
- Everyone carries assumptions, biases, cultural stereotypes with them
- A return to stability and peace will be context specific, consistent with the cultural realities
- Peacekeepers need to be aware of the cultural context of the mission
- Realities of gender and culture are intertwined
- We see other cultures not as they are but as we are

**SLIDE 23 – SCENARIO: “READING THE SIGNS”**  
**(see Participant Handouts)**

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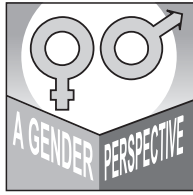
This Scenario is intended to demonstrate the need to be culturally aware, sensitive and responsive to local conditions and customs.

Such cultural sensitivity is important because:

- it improves the credibility of the mission
- it enhances a sense of trust and confidence in the local population
- it demonstrates respect for the host population
- it ensures the security of the peacekeeping force
- it reduces unintentional support for organized crime

**TRAINER NOTE:**

*The following is ONE version of this Scenario. In the Participant Handouts for Module 1, a variety of versions (A-F) will be found. It is recommended that different groups of participants receive different versions of the scenario. Tell them that there are different versions but do not tell them how they differ. You will notice some are civilian/military/ European/African/male/female. This is intentional and is designed to foster the discussion.*



## **A READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

A number of **European** UN *male* military make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the men continue gesturing and start hugging and touching the women.

There is more and louder laughter.

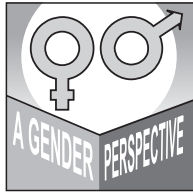
Some of the waiters are looking and pointing at the table.

### **NOTES:**

*There are unknown factors in such scenarios which you are likely to be asked about – what ‘kind’ of bar, what ‘kind’ of women etc...*

### **Issues to focus on are:**

- *As strangers, we often do not know the answer to such questions.*
- *Responses will differ across cultures.*
- *The issue is not about ‘good’ or ‘bad’ women, but how the peacekeepers are perceived by the community.*
- *The community consists of people of all classes, both sexes, urban/rural.....*
- *Consider the question of economic power of foreigners.*
- *Consider the question of perceived ‘political’ power of authority figures in uniform.*
- *Are racial distinctions significant? Why?*
- *How do we react if the group is all female?*
- *Personal safety should be a concern for male peacekeepers in this context.*
- *Be careful about making assumptions.*

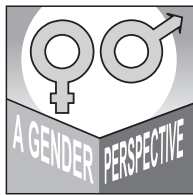


**ASK:**

- *If this situation happened in YOUR culture, how would you react?*
- *What are the possible cultural issues here?*
- *If these men were among the ranks of your force, is there any action that you would take?*
- *If these women/men were colleagues of yours, what advice might you give them?*

**SLIDE 24 – WHAT DOES THIS HAVE TO DO WITH ME?  
WHY SHOULD I CARE?**

---



Ask the participants.

**SLIDE 25 – PEACEKEEPING OPERATIONS ARE INTENDED TO.....**

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In what ways can peacekeepers contribute to creating an environment in which human rights abuses cannot take place – or are dealt with appropriately?

**SLIDE 26 – GENDER ANALYSIS SHOWS US.....**

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Without specifically looking at crisis and conflict from a 'gendered' perspective we are likely to miss a good deal.

- Traditionally we have tended to look at societies at war as a homogenous group, all affected in the same way with similar interests, needs, desires and opportunities.
- Typically the interpretation of this has been conducted by people in decision-making positions, usually men, who have not differentiated between the experiences of males and females.
- We need to take into account the different experience, vulnerabilities and capacities.

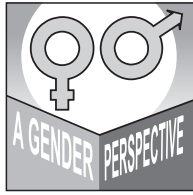
**Example** – Children in armed conflict may have similar experiences, but boy children and girl children may be exposed to different experiences, their recovery needs may be different and how society views them post-conflict might be very different.

**Example** – Women, with the loss of their male family members, are vulnerable to discrimination and are subjected to human rights violations. Men are vulnerable because they are conscripted into armies and militias.

**Example** – Without the provision of adequate, specific reproductive health care and counselling services, women who have been victims of abuse may never recover.

**Example** – Women as refugees need specific protection in times of violent conflict. In refugee camps they are liable to be further victimized unless specific efforts are made to protect their rights, their security and their well-being.





**Example** – The experience of conflict, the need to survive may cause men to desert from the army (with all the risks that entails), women may turn to prostitution to have money to feed their children, children may become beggars or soldiers because there is no schooling as well as a loss of parental control, families may sell off property, herds, etc. with the result that they are landless or without a livelihood.

**Example** – Out of such experiences and hardships people develop social networks, informal associations, citizens groups, etc., which provide strength and support.

Men and women, boys and girls are affected differently before, during and after crisis, because of their gendered roles and responsibilities in society. Take a look at what happened in this society.

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**SLIDE 27 – A GENDER APPROACH TO CRISIS**

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Men and women, boys and girls are affected differently before, during and after crisis, because of their gendered roles and responsibilities in society.

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**SLIDE 28 – QUESTION**

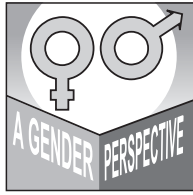
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**DIRECTIONS FOR EXERCISE**

- 1) Divide the room into three groups.
- 2) Label each group; **PRE**, **DURING** and **POST** (conflict).
- 3) Each group is to brainstorm for 5 minutes on the following:  
*How are men, women, boys and girls differently affected during these phases because of their gendered roles and responsibilities in society?*

For example:

- **Pre-Crisis:** Women hired into non-traditional work as men leave to join militaries, boy children less evident in rural societies as they become responsible for moving herds.
- **During Crisis:** Men subject to conscription into military and militias, girl children abducted as messengers, 'wives' and sex slaves, and scouts for military groups.
- **Post-Crisis:** Male ex-combatants may be unemployed and become victims of substance abuse, women are victims of domestic violence.



**Points to draw out:**

- Tremendous increase in women as heads of households. They become sole supporters, breadwinners, decision-makers, and employees in non-traditional employment, and assume public responsibilities and a public 'face'.
- Women, children and the elderly constitute some 75% of civilian population.
- Enemy forces target civilians deliberately.
- Associated change in women's workload, access to benefits and services.
- There may be more or less restrictions to their liberty.
- Women join liberation armies/militias voluntarily and assume new roles as fighters.
- Elderly women are particularly vulnerable and may become socially invisible as their daughters/granddaughters assume a huge burden of social responsibility in the face of loss of social services.
- Men lose their role as family member, breadwinner/provider and lose their professional status.
- During conflict we see gender-specific human rights violations.
- Consider the women who support or oppose violence.
- What options do men have?
- Women and men also have different vulnerabilities during crisis – what do you think they are? (Women lose the protection of men, men are forced to fight.)
- Women and men also have different capacities and coping mechanisms that help them to survive – what do you think they are? (Men take resort to arms, women have family responsibilities.)

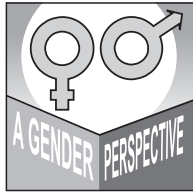
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**SLIDE 29 – DISPLACEMENT: IMPACTS ON WOMEN**

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There are many misconceptions to be corrected about displaced people:

- They do not all live in camps. Camps are dangerous, diseased and depressing.
- Not everybody flees at once. People want to stay in their homes.
- Displaced people move from place to place looking for safety. They do not simply camp somewhere and remain in one place.
- Displaced people come from all classes, backgrounds, levels of education and wealth, and skills. This influences how they cope.



- They are not all helpless victims.
- Things will never be the same when they go back home.
- Some states are generous and assist refugees.

However, there are factors that influence women to flee:

- They are targeted by war and other forms of violence and unrest (example: Somalis fleeing to Kenya; women as victims of Peru's Shining Path movement; during the genocide in Rwanda; Mozambican women raped when they fled to Zimbabwe)
- Women who are human rights activists or who suffer domestic abuse or dangerous community practices (FGM).
- Bias and abuse based on alleged political activities of themselves or their families.
- To escape health and life-threatening persecution due to their religion, race, ethnicity, political opinion.
- To protect families from natural disasters (nuclear or chemical, air pollution, deforestation, drought-induced famine).
- Poor economic conditions – women constitute the majority of migrant workers trying to support themselves and families.

Displaced women are subject to discrimination, lack of legal autonomy and vulnerability to violence.

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**SLIDE 30 – DISPLACEMENT: IMPACTS ON WOMEN**

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Displacement has profound effects on women because of the additional social burden and responsibility of caring for the sick, elderly, injured and disabled. Women who are in these categories are themselves more vulnerable to abuse, infringement of their rights and to be abandoned, lost or preyed upon in some way (e.g. access to food and shelter).

The elderly slow down travel, as do injured and sick family members. The handicapped are especially dependant. Single, unaccompanied women and widows are particularly vulnerable.

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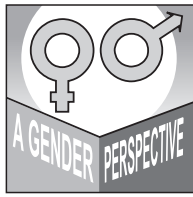
**SLIDE 31 – A GENDER PERSPECTIVE...DURING CONFLICT**

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A closer look at specific features.

**SLIDE 32 – MILITARIZATION: GENDER IDENTITIES**

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These traditional, stereotyped ideals are stressed during times of war. They are also the subject of propaganda and are used to manipulate the population. These images contribute to accentuating traditional gender roles. They also become exclusive, and for anyone not fitting the model, being different can be dangerous in an environment of extremism. *(Refer to wartime posters/ads of “Your country needs you” (male) and extolling virtues of motherhood and family (female)).*

The irony is that while these ideals are stressed, women, particularly, are often experiencing dramatic changes in their gender roles and are making decisions for their household.

At the same time they are excluded from decision-making surrounding the making of war and the pursuit of peace agreements.

Many women and many men do not conform to these definitions.

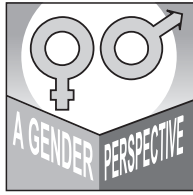
**SLIDE 33 – SEXUAL VIOLENCE**

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This has long been a phenomenon of war as access to the conquered women was often seen as part of the spoils of war. However, evidence from recent conflicts has shown that the scale of sexual violence against women and girls goes far beyond such outdated notions of the rights of the victor. Gender-based sexual violence has become a weapon of war, conducted systematically on a massive scale, instigated by state authorities, and until recently was not classified as a crime against humanity, a war crime.

**ASK:**

- *Why does this happen? Why would enemy forces resort to this behaviour?*
  - Tradition – the ‘spoils of war’ mentality going unchecked and condoned.
  - Dehumanizes the enemy – it says they are not worthy of civilized treatment.
  - Demonstrates the unbridled power of the winning side.
  - De-masculinizes the ‘losing’ males – they can no longer protect their women.
  - Spreads terror and panic in the enemy, is a tool of psychological warfare.



- Destroys another ethnic group by eliminating them, or having them give birth to mixed-race/ethnicity children, who in turn are likely to be outcasts.
- Isolates and outcasts the women victims.
- Punishment for women depicted as 'traitors' (*used as propaganda against Tutsi women during genocide in Rwanda*).

**ASK:**

- *What effect do you think the incidents of these kinds of human rights violations might have on your work?*

This is a painful and difficult subject yet it is a subject that participants often catch on to because it is tangible, concrete and less to do with concepts than with acts. It is important to make it very clear that:

- Rape is about power and submission, not sexual pleasure.
- Systematic elimination of an ethnic group/race/tribe/community can happen in a number of ways. This is one of them. It is used deliberately, knowingly by state and non-state entities.
- Do not get trapped in the 'numbers' argument over what constitutes a crime against humanity. Every rape is one too many.

**TRAINER NOTE:**

*It is important to deal firmly and clearly with any residual attitudes that suggest rape is a traditional and acceptable reward for the winning team. More attention will be paid to this issue in the next module.*

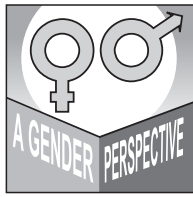
Far less research has been done on sexual violence against men during war – and of its long-term effects – which are less visible than against women. Also it may even be considered more shameful for men in some cultures, and in all cultures there is the possibility that men are less likely to talk about such experiences. Scattered evidence shows this is common but under-reported and under-investigated.<sup>3</sup>

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3 Anecdotal evidence exists of regular sexual threats and violence against men and boys by members of the RUF in Sierra Leone. The RUF referred to their male victims as 'women'.

**SLIDE 34 – DETERIORATING CONDITIONS**

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This will have started before the outbreak of violent conflict and particularly affects women, children and the elderly.

**ASK:**

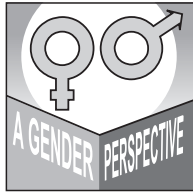
- *What are the implications of the children not being in school?*
  - They are freer to join the war effort, more likely to be attracted to it or abducted to join military groups. Boys and girls are both affected by this, though the outcome for them may be very different.
  - In the long term, it creates a generation of ill-educated, unskilled, untrained citizens. Post-conflict boys are more likely to receive assistance with education, vocational and skills training.
  - Girls may be lured or pushed into prostitution.
  - Children are more subject to exploitation if life is without schooling, a healthy home, and the regulation of an orderly, peaceful society.

**ASK:**

- *What are the implications of warfare for the elderly?*
  - Demographically there will be more elderly women than men.
  - If services are poor or absent there is difficulty with access to health care, medications and specialist services.

**Example:** During the war in Bosnia, the elderly of Sarajevo were often isolated in apartment buildings that had no electricity. This meant elevators did not work, water was not pumped and heating was not available. In high-rise buildings this was a severe problem. The elderly are often left behind. It is usually women who are responsible for caring for them. In this example it meant carrying wood, water, fuel and food to upper floors as well as searching out medication and health services.

Post-traumatic stress disorder is a serious problem. It is not always recognized; there are rarely enough qualified personnel to deal with the population and there may be cultural taboos to be overcome in dealing with it.



**ASK:**

- *What are the implications for women of these health deteriorating conditions?*
  - Unwanted pregnancies, no access to abortions, maternal morbidity and mortality, infant mortality.
  - Chronic poor health and exhaustion.
  - Sick family members to care for.
  - Spread of HIV/AIDS.

**ASK:**

- *What do you think would be the difficulties for a) men and b) women in dealing with the problem of post-traumatic stress disorder?*
  - Such a revelation for men may be interpreted as 'unmanly', as a sign of weakness or cowardice or it may be inappropriate for men to discuss their emotions.
  - It may be culturally unacceptable for women to discuss sexual attacks.
  - In societies where a woman's honour is regarded very seriously, a woman may be terrified that her family find out about her violation – it may result in a feud or vengeance killing, which would add to the cycle of warfare – or she may fear being outcast or dread getting married when her shame will be discovered.

*[Many Kosovo Albanian women who were the victims of sexual abuse were not able to talk to anyone within their family about their suffering. It was such a taboo subject that sexuality was never openly discussed.]*

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**SLIDES 35 & 36 – DETERIORATING CONDITIONS: WHO CARES?**

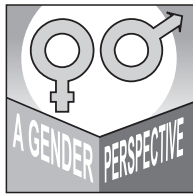
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This was a local hospital destroyed by fighting in Eritrea.

Men, women and children are physically and psychologically damaged by war. At the same time professionals (doctors, nurses, psychologists, trauma experts) leave, are conscripted or killed. Physical infrastructure is in ruins. Donors have left or impose stringent conditions on financing, medical supplies and shelter materials are expensive, hard to find, controlled by the black market, and the social fabric is shredded. How do people care for each other? Who carries the burden of caring?

**SLIDE 37 – A GENDER PERSPECTIVE...POST-CONFLICT**

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A closer look at specific features.

**SLIDE 38 – POST-CONFLICT SOCIETY**

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If we look at these features of post-conflict society, they all have gender dimensions. Conflict has a profound effect on gender relations. This has implications for peacekeepers.

**ASK:**

- *What changes would you expect to see to the economy, social structures, politics as a result of violent conflict?*

Record on a flipchart.

- *What is the 'gender' connection?*

Think about the implications for peacekeepers. This will be referred to later.

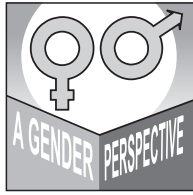
**ASK:**

- *What kind of changes would you expect to social networks and social services?*
  - Families are torn apart, members are killed, disappear, are damaged physically and psychologically.
  - Community relationships may be irreparably damaged after ethnically driven wars. This affects who owns property, land, other resources. Jealousy, rivalry, enmity will afflict the populace for a long time.
  - At a formal level social services and structures will be in disrepair or destroyed – health, education, etc.

**ASK:**

- *Write down three possible effects/outcomes of the changing male/female population balance*
  - Impact on the labour force. Women may have more jobs open to them or be expected to go back home once the war effort is over.
  - Women have an improved social and economic status because of the roles and responsibilities they have assumed.
  - There may be pressure on women to marry younger, to have more babies in order to re-populate.





- Men may feel displaced and irrelevant, having lost their role as provider during the war.

**ASK:**

- *Who else should demobilization focus on? Why?*<sup>4</sup>
  - Men and women, girls and boys all need to be focussed on post-conflict for their similar and specific needs on demobilization.
  - Their experience as soldiers will have been different and their post-conflict expectations and needs will be different.
  - Children will need to be placed with their families again, wherever possible.
  - Children need education, boys to ensure they do not resort to a life of violence and banditry, girls to ensure they are not forced into prostitution.

**ASK:**

- *How can men and women both be included in the peace negotiation process? Why is it important?*
  - Work with both formal and informal structures.
  - Ensure civil society organizations are represented and respected.
  - Demand that women be present at peace discussions.
  - With half of society absent from the peace negotiation table, their needs and interests are unlikely to be adequately considered.
  - Women rear children, they are the future educators of citizens with a respect and capacity for peaceful resolution of conflict.
  - Women are active, talented, vocal contributors. Their experience, knowledge and ideas enrich the negotiation table.
  - Women and men have different approaches, styles and strengths. A peaceful solution needs all the skills available in order to endure.
  - It is their right.

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**SLIDE 39 – DOMESTIC AND URBAN VIOLENCE**

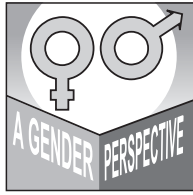
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**ASK:**

- *Write down three reasons why there is often increased domestic violence*

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4 Optional point for discussion – it depends on the mission mandate.



- Failure to deal with post-traumatic stress disorder.
- Feeling of uselessness by men, no longer heroes, loss of status, loss of comradeship once they are demobilized.
- Unemployment, failure to 'provide' and fulfil their role in the family can lead to feelings of frustration and anger – this in turn may be fuelled by alcohol, drugs and other substance abuse.
- Their women may have lived with another man during the war, she may have had another man's children.
- Men may feel impotent concerning their ability to protect their women and children from the suffering of war.

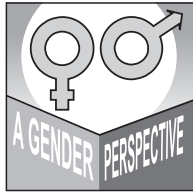
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**SLIDE 40 – IN CONCLUSION: WHY GENDER?**

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The slide really says it all.

- Long-term, sustainable effective responses to crisis affect all members of a society and require an examination of the gender context for both women and men. This is the environment in which peacekeepers work. To be effective in their operations and to do the job they came to do – keep the peace – they cannot afford to ignore this issue.
- There may be tension between those who were forced to flee (mainly women and children) and those who remained behind – especially difficult for those who were refugees and may be thought to have had a good life while others suffered. **THIS HAS SECURITY IMPLICATIONS.**
- **Security is not ONLY about freedom from war and violence** (all kinds, including domestic) but includes all aspects of human security of food, natural resources, speech, association and assembly, education and health and a civil authority that protects and respects its citizens.
- For women this includes freedom from abuse, security on the streets and in the fields, security from harassment and exclusion, security to speak, to marry whom they choose, to control their reproductive rights. **THIS HAS SECURITY IMPLICATIONS.**
- Much of the professional class may have left the country for good or been eliminated early in the war. This creates gaps and opportunities for others, both men and women.



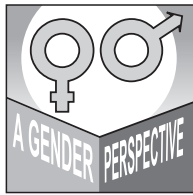
- In the vacuum created by an absence of law and order, organized crime flourishes, particularly the trafficking of women (many of whom are displaced and/or destitute). **THIS HAS SECURITY IMPLICATIONS.**
- Increased poverty and the need for survival can lead to trafficking in humans (particularly women and girls), drugs, arms, fuel etc. **THIS HAS SECURITY IMPLICATIONS.**
- There may be far more employment opportunities for women in a post-war society – this has implications if you employ/supervise women. **THIS HAS SECURITY IMPLICATIONS.**
- International institutions often exclude women by not applying a gender analysis and not realizing that without specific, targeted efforts, women are likely to be excluded from such opportunities as society settles into a status quo mode – especially in hitherto conservative societies. The status quo may not be in women's best interests.

***“SECURITY IS FOR EVERYONE”***

**[Take a sizeable BREAK at this point.  
Return to conduct the Exercise:  
“A Gender Perspective”]**

## **EXERCISE: “A GENDER PERSPECTIVE”**

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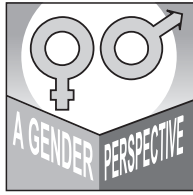
### **TRAINER NOTE:**

*The following scenarios provide a range of topics to choose from. They are intended to practise basic gender analysis skills, so the examples are generic and can be used in any setting.*

*The notes/questions following the scenarios are intended for the guidance of the trainer(s). They are not exhaustive, but cover the key issues that need to be raised during the plenary session. If the groups have difficulty getting started the trainer might give them some clues as to what they are looking for. There are gender issues in each scenario.*

### **DIRECTIONS FOR EXERCISE**

- 1) Divide participants into groups of not more than eight to a group. Identify different working space for each group.
- 2) Distribute all scenarios to each group. Decide if each group will deal with all the scenarios, or else allocate a different scenario to each group.
- 3) Ask all groups to read all the scenarios you have decided to use. Allocate 15-20 minutes of discussion per scenario.
- 4) Ask each group to record **KEY** points.
- 5) Return to plenary at an appointed time to discuss findings.
- 6) Trainer/facilitators circulate.



## **A EDUCATION FOR ALL?<sup>5</sup>**

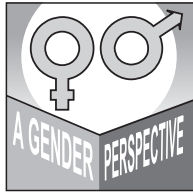
An African country to which these peacekeepers have been assigned has been devastated by civil war. A peace accord has been signed. During the protracted conflict children did not attend school and now most children, of all ages, are illiterate. One of the first priorities of the new government is the building of schools. The peacekeepers work hard and long hours to construct new buildings. The community works alongside them, eager to have their children attend school as soon as possible. Despite this support, enrollment is low and there is a high drop-out rate.

### **Key Points:**

- Women care for children, it is their responsibility to send kids to school.
- Daughters assist mothers with domestic chores and childcare of younger siblings.
- As many have died in the conflict there is pressure for girls/women to marry even younger and bear children earlier than they might have – an effort to reconstruct social life.
- Girls drop out sooner because it is thought they will marry and leave the family and because of the housework they have little time to study so they fail at school.
- Girls are tired and don't do well.
- Boys are expected to remain in school as they will support their parents in their old age.
- Loss of parental authority during absence of men.
- Boys may have gone to be soldiers and are killed or not yet demobilized.
- Girls assume domestic responsibilities to help mothers with increased work burden.
- Low attendance of girls because boys are given priority for schooling.
- Lack of educated female role models for girls.
- Families may resent paying for girls' education when there is little employment for anyone.
- Under-educated girls cannot get jobs at all.

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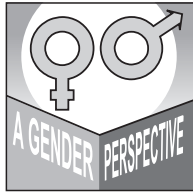
<sup>5</sup> In April 2000, in Senegal, the UN Secretary-General commented that two-thirds of the 110 million children, worldwide, not getting an education are girls: Human Rights Watch Report 2000



- Lack of teachers – professionals have either fled, are targeted by enemy or are in the army.
- Children may have been abducted to join militias.
- Children, both boys and girls, after a time with no schooling, may have found work to support the family.
- Lack of security for girls when travelling to school.
- Lack of privacy/toilet facilities at school for menstruating girls.

### **Peacekeepers and the community**

- Who was consulted in the community? Were women involved? Lack of involvement of women might lead to a lack of understanding of their needs and the needs of girls.
- The school might have been constructed at a location that is inconvenient, unsafe or inappropriate for girls to attend.
- There is a need for disaggregated data that distinguishes between male and female.



## **B**

### **“BOYS WILL BE BOYS”**

A Commanding Officer hears that some of the men under his command have been frequenting a local brothel. He is particularly interested when he hears that some of the sex workers are very young. He is worried about the impact of this on the girls, although he hears that they have been pushed into the work by their families, and, after all, “boys will be boys”. He is at a loss as to what to do about it.

#### **Key Points:**

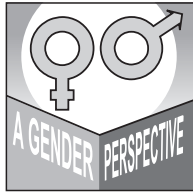
- This is a violation of human rights.
- Children are protected by the Convention on the Rights of the Child.
- Girls are particularly vulnerable to exploitation during war.
- Family survival strategies may jeopardize children.
- Risk of HIV/AIDS for all – with particular implications for girls as mothers – and for the partners of the peacekeepers.
- All members of society need and deserve a secure environment.
- Disregard by the leadership regarding the use and treatment of prostitutes can contribute to an environment of harassment, abuse and insecurity for all women.
- Risk of girls being abandoned by family, outcast by society once conflict is over and unmarriageable.
- Risk of unwanted pregnancy for girls.
- Public perception of peacekeepers as being a problem rather than a part of the solution.
- Credibility of the mission.

#### **Additional Questions:**

- What do you think the Commanding Officer should do?
- If you were a Commanding Officer, what do you think your responsibility would be in this case and what would you do about it?

#### **TRAINER NOTE:**

*If you are dealing with senior staff, an additional exercise would be to get them to write a draft order/notice/guidelines to issue to their troops/police officers.*



## **C** **LANGUAGE BARRIERS**

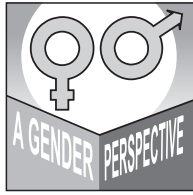
A civil war, which saw the collapse of government and fragmentation of territory along ethnic lines, has recently ended. A peace agreement is in place and a peace support operation has been established. The UN is governing the territory until elections are called.

It is necessary to work through interpreters at all times as English is not widely used. Different interpreters are required when working with different ethnic groups. The UN has advertised a number of positions for interpreters. As a result of widespread advertising of these positions throughout the territory, over 90% of the applicants are women, most of them young and unmarried.

### **Key Points:**

- Demonstrates shift in gender roles during conflict.
- Women taking on responsibility, earning a living.
- Men returning from war may want jobs as heroes, not as interpreters.
- This may be viewed as 'women's work' and men may not be interested or qualified for the work.
- Security implications in conservative societies for women working outside the home.
- Security implications for a male 'boss' of the women.
- Security implications for the women going to and from work.
- Domestic issues if the girl is the major breadwinner with out-of-work male family members.
- Increase in family tension and maybe domestic violence possibilities if she flaunts her income, changes dressing styles, is thought to be an 'immoral' woman (you may have to deal with results of this in the workplace).
- Shameful for men in the family to take money from a younger woman.
- Consider urban/rural differences.
- Young women better educated, as they did not go away to the war.
- These women are very vulnerable to threat and harassment.



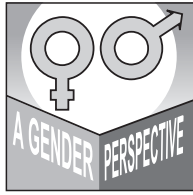


**Additional Questions:**

- As a military/civilian police officer depending on the use of an interpreter in order to do your job, what advice would you give newly arrived colleagues in order to ensure they appreciate these gender issues and behave appropriately?
- If you were a senior officer, what message would you send to your staff regarding their dealings with interpreters?

**TRAINER NOTE:**

*A female, UN civilian police trainer in Kosovo, on conducting an informal study with female interpreters working for UNCIVPOL, discovered that a very high percentage of them had been propositioned/sexually harassed/threatened by the male officers for whom they worked. Few had spoken of it out of fear of losing their jobs. In many cases they were the sole providers for large families and depended on the salary to survive.*

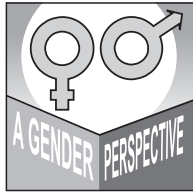


## ***D*** ***MINES KNOW NO GENDER!***

Demining experts have been brought into country 'X' to lead a demining exercise. They find that of the children maimed and killed by mines there are many more girls than boys. The same ratio is evident among adults, where many more women than men are victims. There are no women on the staff of the demining company in the country.

### **Key Points:**

- Men lay anti-personnel mines, mainly women and children are maimed and killed by them
- Women and children are targeted when mines are laid around schools, playgrounds and health clinics
- Girls and women use paths, fields, tracks when they carry out their domestic chores – fetching water, firewood, doing laundry
- Social implications for young women who are handicapped
- While local women may not have the technical expertise to demine, they are critical for effective public awareness campaigns
- Importance of gathering disaggregated data in order to make decisions about mine-clearance activities
- Is it appropriate to train women and men in mine clearance (see Cambodia)?
- Is there a role for women in mine-clearing activities? Public awareness campaigns?



## **E ATTACK!**

During the Israeli “Grapes of Wrath” operation into South Lebanon in 1996, about 2,500 refugees sought refuge in FijiBatt. The Fijian peacekeepers had to make provision for shelter, bedding and food. FijiBatt came under heavy shelling. There were 70 deaths, many burned beyond recognition.

*“Several of the Fijians, recognizing the bodies of babies whom they had cradled in their own arms over the previous week (the Fijians liked to help the mothers by rocking the younger children to sleep each evening) broke down in tears and wept in front of the refugees they could no longer protect.....”*

No-one was willing to accept that there was an existing acute stress reaction amongst the soldiers, and there was no prior training on how to deal with a situation like this. *“Fijians have big egos. They have a reputation for being ‘macho’. They are also very sociable and they live simply. They can be very open and also very protective.”* Eventually, after a considerable delay, strategies were implemented in the hope of reducing the psychological impact of the stress on the soldiers.”

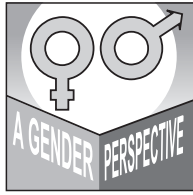
*(Source: Report by Major R. Tikoinayan, FijiBatt, UNIFIL.)*

### **Key Points:**

- ‘Macho’ expectations of men as mentally strong and able to deal with their emotions.
- Expectations specifically of the military – that they suppress emotion, show no fear or weakness.
- Fear of ridicule by other men.
- Failure of society to recognize emotional needs of all who work in difficult, dangerous and confusing environments.
- Men are more likely to suffer from Critical Incident Stress Syndrome than women both because of the numbers of men in the military and the likelihood that they will not talk so readily of their problems.
- Urgent need for emotional support for all peacekeepers, both men and women.

### **Additional Questions:**

- What further steps do you think could be taken while on mission to reduce the post-mission social disruption experienced by peacekeepers and their families (e.g. high alcoholism, suicide, divorce rate, domestic violence)?
- Do you think a better balance of male and female peacekeepers would improve the working environment? Why?



## **F FREE FOR ALL**

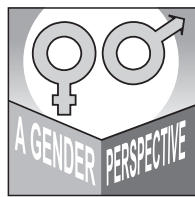
United Nations peacekeepers are assisting in the disarmament and demobilization of former combatants, and a number of camps have been set up around the countryside to accommodate the different groups of soldiers. A large number of family members have camped outside the boundary of one of the camps. They have come to the camps not only to meet their relatives but in anticipation of getting a share of the food, clothing, money and agricultural implements that are being distributed to the ex-combatants. However, fights have broken out between these family members and the ex-combatants, both men and women. This is being seen as a threat to the entire demobilization process and threatens the establishment of a stable post-war environment. This is an isolated location with few police and limited military resources.

### **Key Points:**

- Presence of female ex-combatants a source of anxiety for family members.
- Fear of wives that husbands in camp may not be able to provide for the family.
- Male concerns that their absence has resulted in a loss of status, employment, power.
- Female ex-combatants assumed different roles during war and may not be ready to return to their former status.
- Families may have been refugees or displaced and are now rejected by the community, therefore very dependant on male ex-combatants' contribution.
- Ex-combatants may not be treated equally in camp, there may be an assumption that the women have families to go to and do not require the same services as the men.
- Generalized instability resulting from disrupted social networks and norms of social structures (gender roles in flux).

### **Additional Questions:**

- If you were responsible for the security of this camp, what action would you take?
- What could you do to ensure that the immediate concerns of the family members are attended to?



## **G** **THE COFFEE INHERITANCE**

The father of a family of four children died during the war. He left a large coffee plantation to his eldest daughter (there is no mother). The male son is the youngest child. The daughter who claimed the inheritance sent her children to harvest the coffee. In this post-conflict society, there is a very poor rural economy, high unemployment, extensive destruction, many refugees remain in the neighbouring state and some residual militia activity. Coffee is the only viable cash crop and is a welcome source of income.

The male son is still a refugee, therefore cannot play a role. The other children – sisters – are in foreign countries. The brother's son accuses the sister of trespass when her family goes to harvest the coffee. There is an assault case brought against him when he attacks her children.

Traditionally the son inherits from the father, and if the son is not around then his sons have rightful custody. The daughter is adamant that her father left the land to her and she will not be deprived.

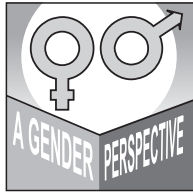
The daughter has papers to prove the land is left to her (her sister in another country has the papers). She contacts her sisters to collect money to give the brother in lieu of land. Is it to be seen as a loan or assistance to the brother, or to pay for the transfer of ownership legally to the sister? She is supporting two children and her husband.

The case goes to court. The community is against the woman, claiming that tradition cannot be reversed.

Advice is sought from UN CivPol and the local administration.

### **Key Points**

- Demonstrates issues of property rights.
- Traditional role of man as head of household, even when absent and family is in need of support and subsistence he cannot provide.
- Common for women after armed conflict to be responsible for family but to lack male head of household.
- Women often have no title rights to husband's or father's property.
- Problems of survival for widowed/single woman supporting family.
- Traditional practices do not favour woman.
- Clash of colonial and traditional and modern notions of inheritance.
- Issue particularly contentious when 'cash' crops are involved.
- What advice would YOU give to CIVPOL.



## **H DEATH THREAT**

A female member of your administrative staff has just returned to work after having a baby. She brings the infant to work with her. This is working out very well without disruption and you are glad to have her back as she is multi-lingual and is an excellent translator.

One day a male member of the UN staff comes to the office and stops to chat with her. You are next door and are alerted by her screams. Her husband has also come to see her and is shouting threats at her and the visitor. He is threatening to kill them both.

The other staff are terrified. The woman has grabbed her baby and is trying to run to your office for safety.

You are the boss. What will you do?

Later, once the crisis over and both men have left, she tells you that this is common behaviour for her husband and that he regularly beats and rapes her. She confirms your understanding that wife-beating is an accepted practice. She is afraid to go home.

### **Key Points:**

- Women's responsibility to care for children.
- Women joining the labour market and having greater independence and visibility.
- Men possibly frustrated by lack of employment, jealous of women and in competition with them.
- Tradition of wife-beating, accepted culturally.
- Changing attitudes towards former cultural practices.
- Post-conflict effects on the labour market.
- Credibility of the UN as employer, protector, and is setting an example.
- What are your responsibilities as an employer?
- What are reporting mechanisms?
- Who is conducting data collection on domestic crime?

## **SLIDE PRESENTATION**

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### **SLIDE 1**



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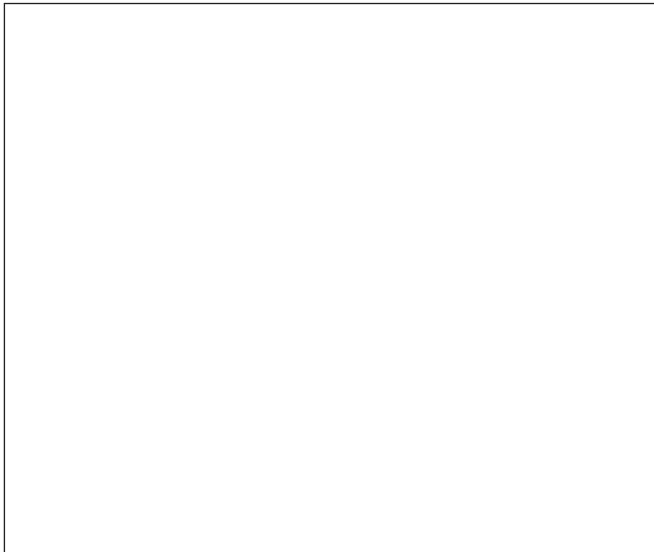
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### **SLIDE 2**



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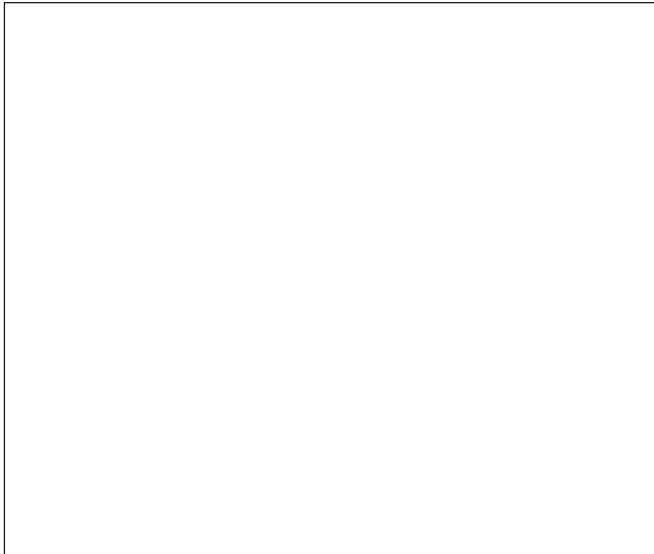
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**SLIDE 3**



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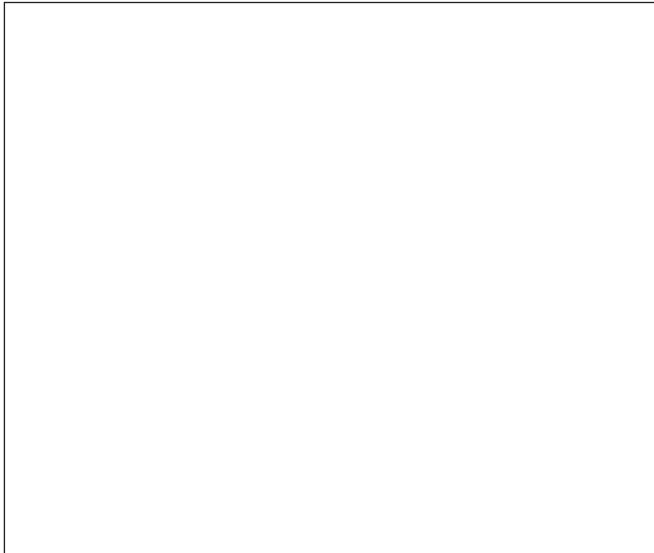
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**SLIDE 4**



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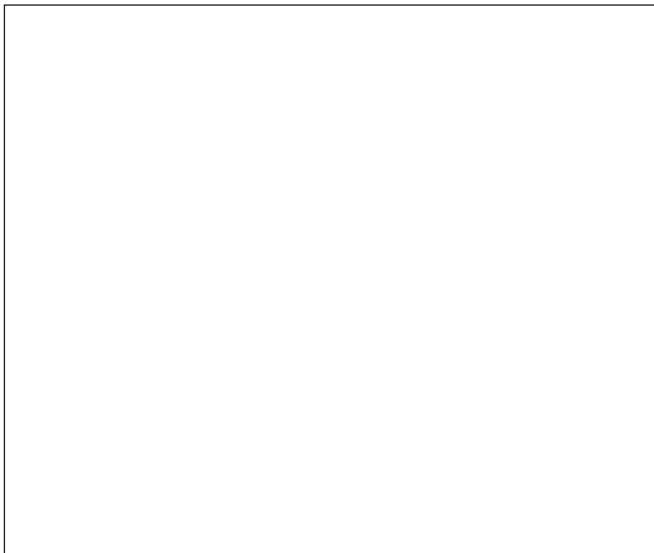
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**SLIDE 5**



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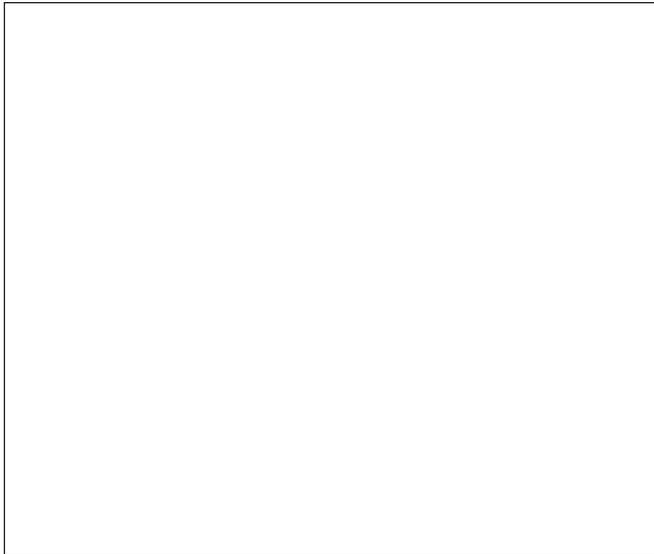
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**SLIDE 6**



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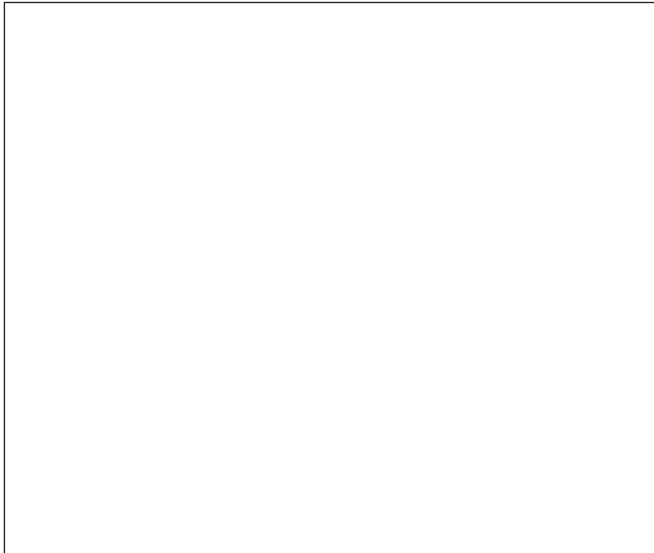
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**SLIDE 7**



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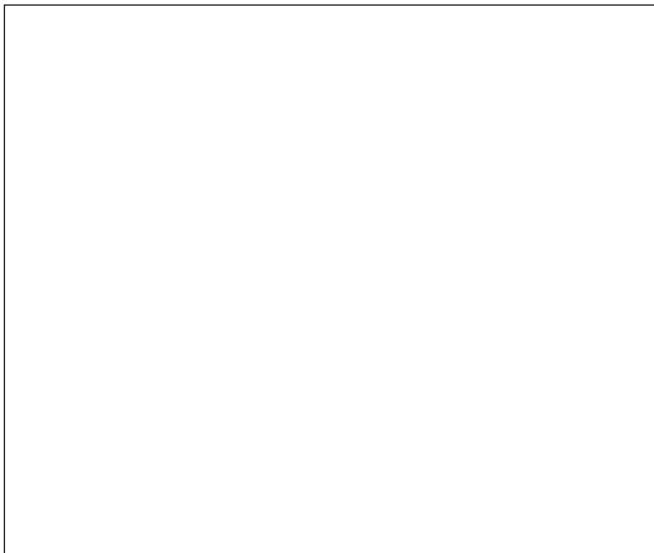
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**SLIDE 8**



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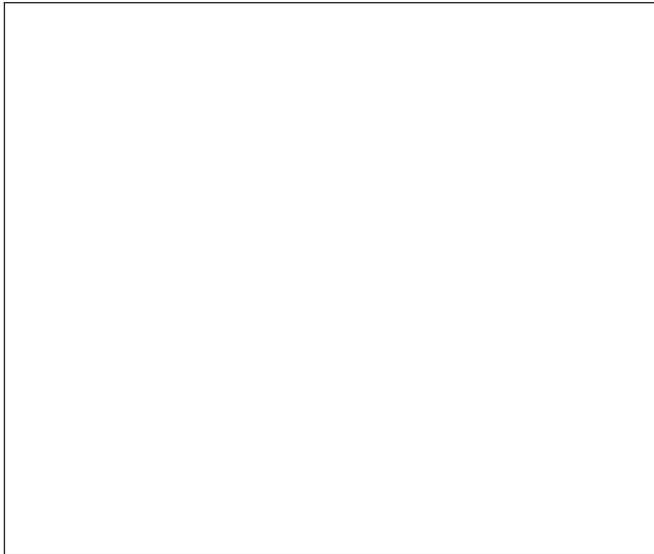
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**SLIDE 9**



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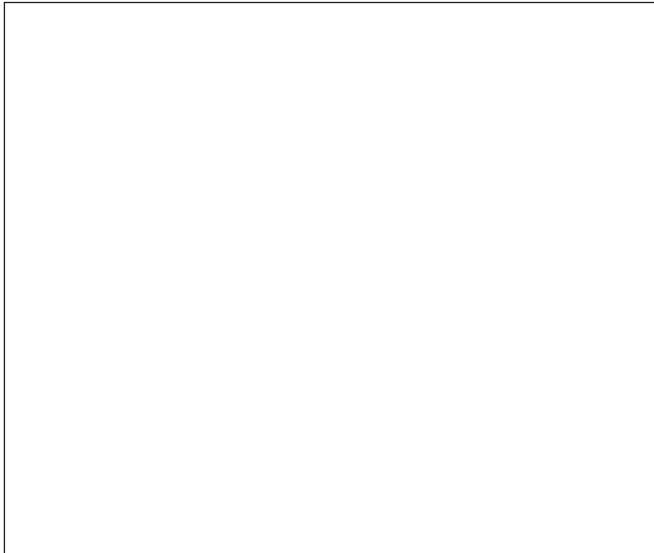
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**SLIDE 10**



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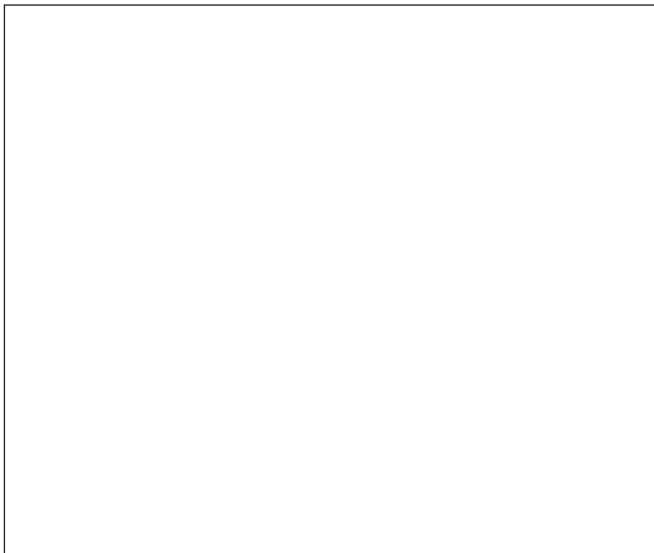
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**SLIDE 11**



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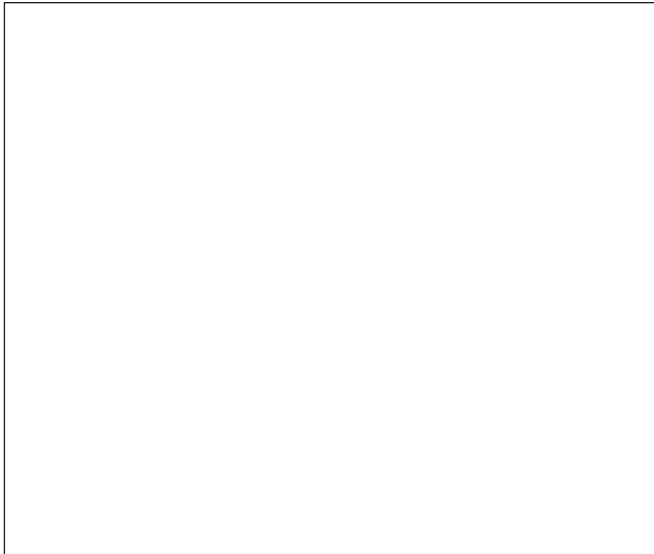
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**SLIDE 12**



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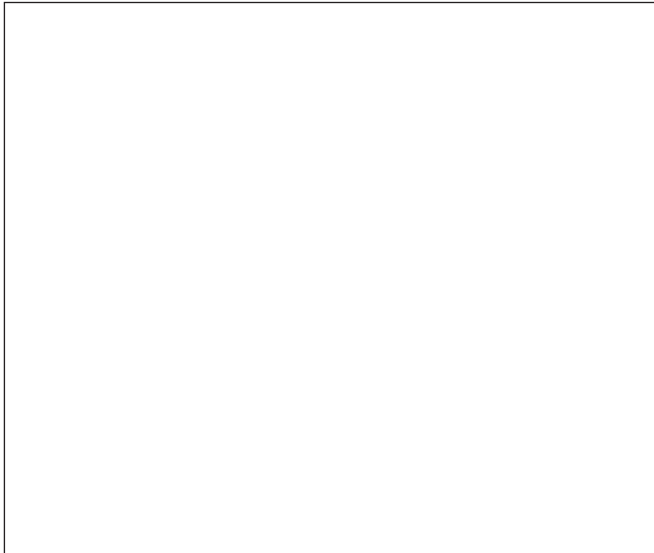
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**SLIDE 13**



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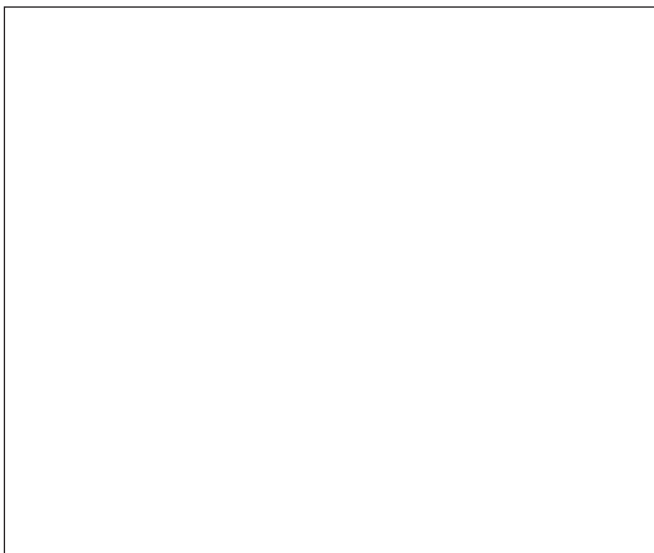
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**SLIDE 14**



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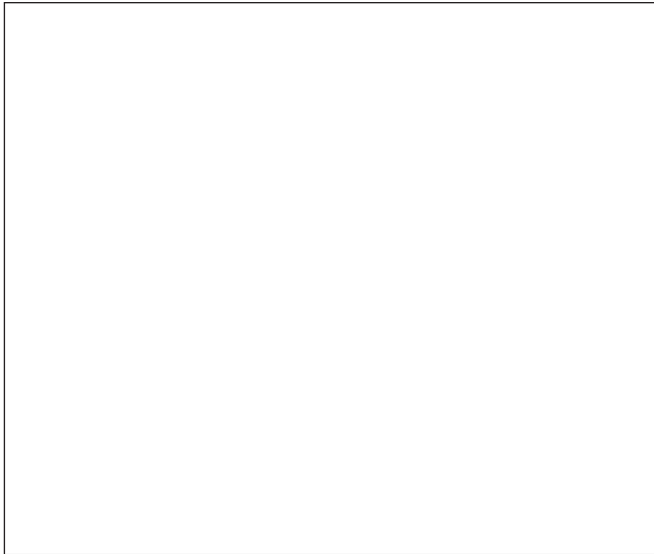
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**SLIDE 15**



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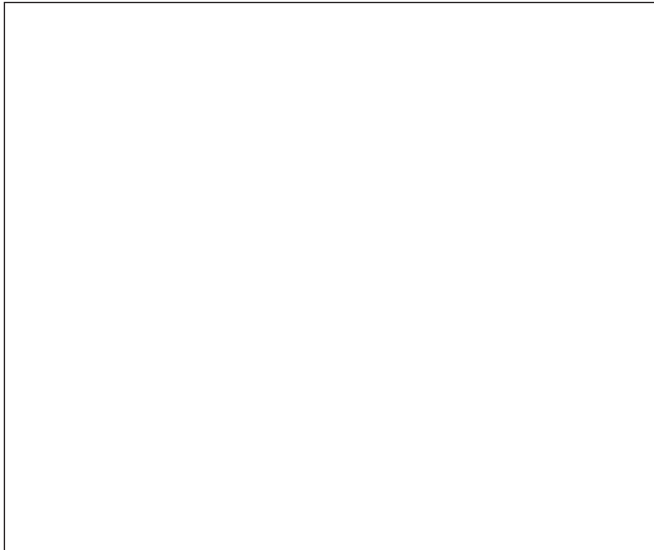
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**SLIDE 16**



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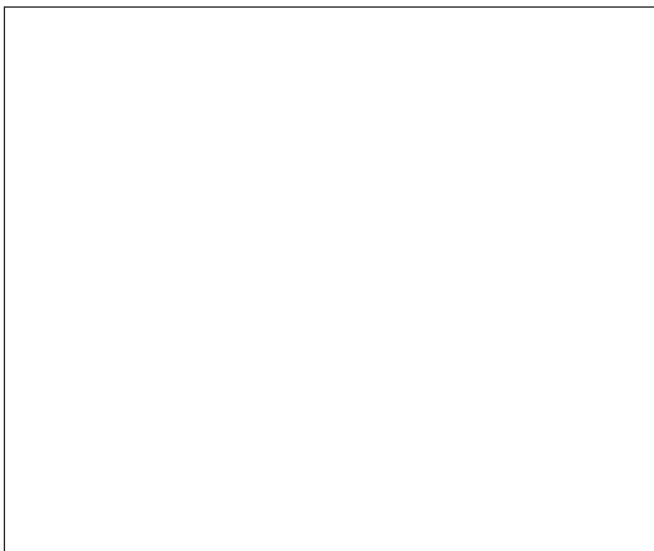
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**SLIDE 17**



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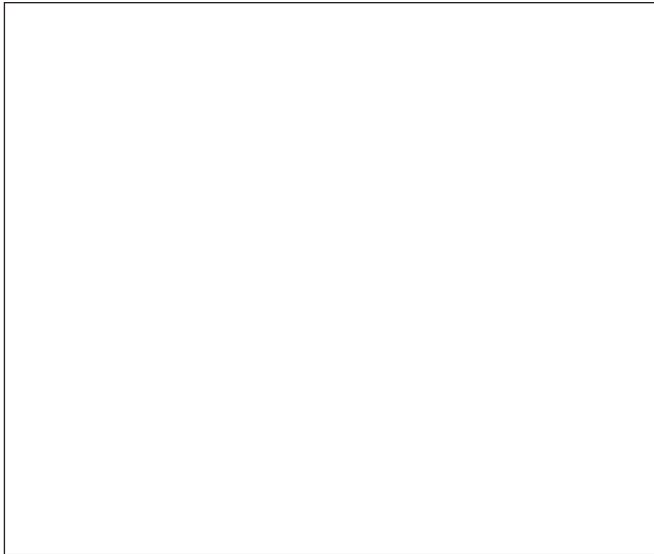
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**SLIDE 18**



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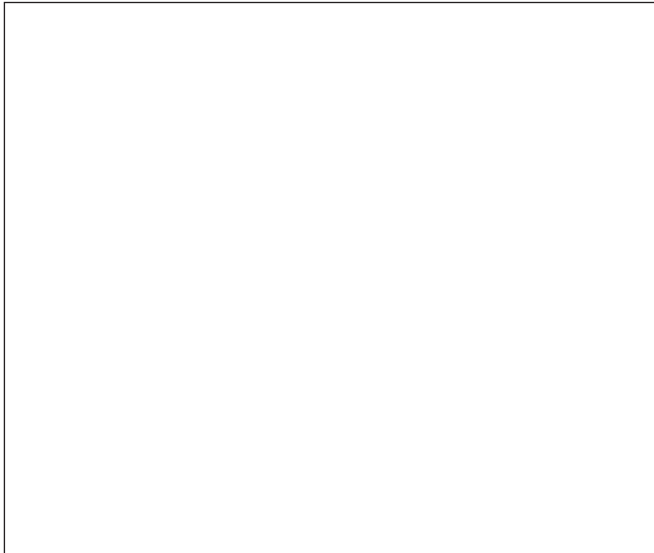
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**SLIDE 19**



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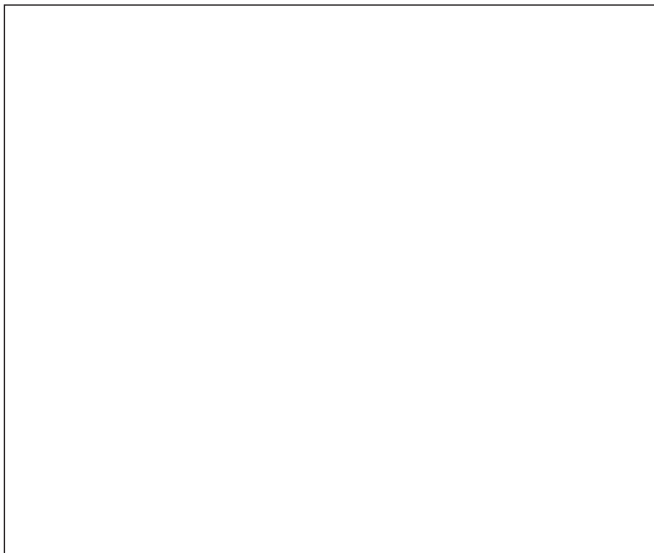
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**SLIDE 20**



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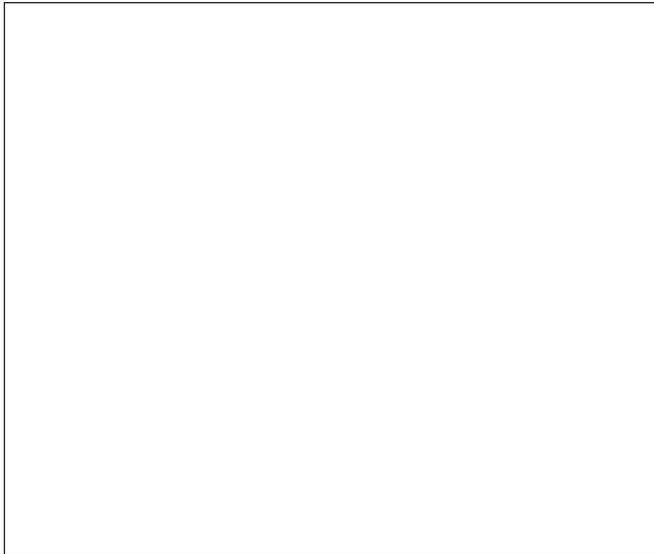
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**SLIDE 21**



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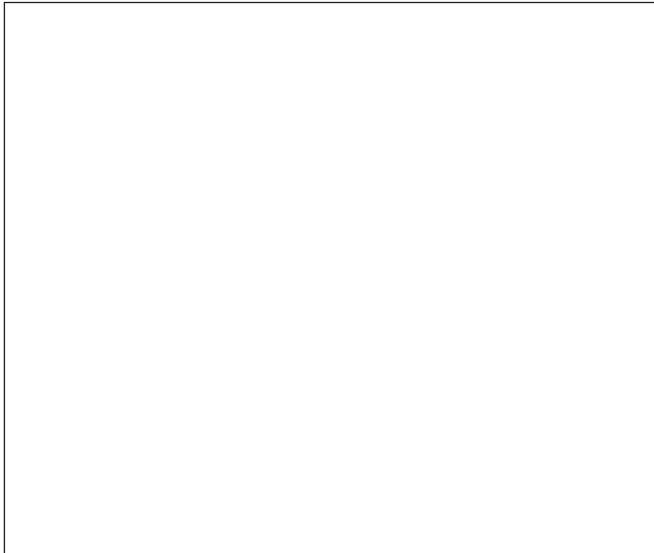
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**SLIDE 22**



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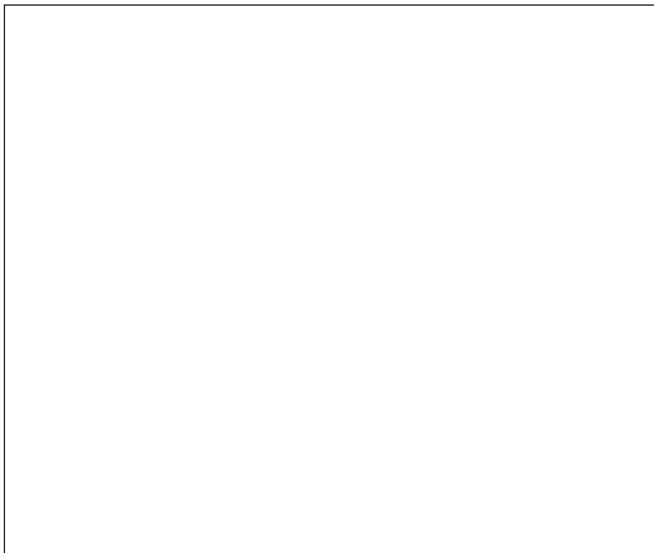
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**SLIDE 23**



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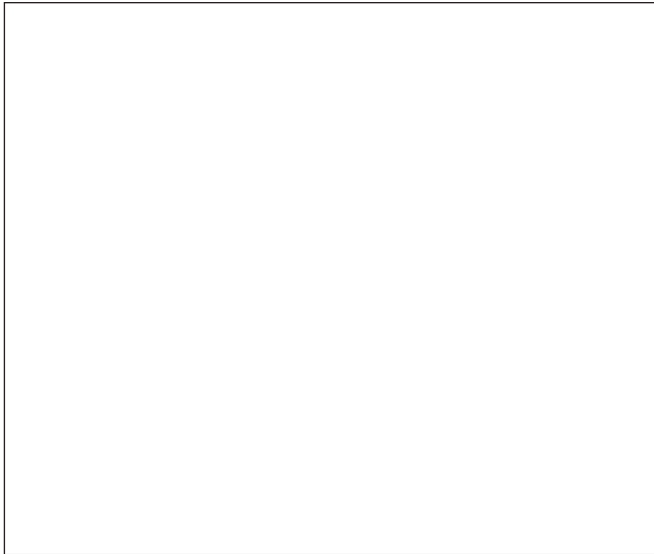
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**SLIDE 24**



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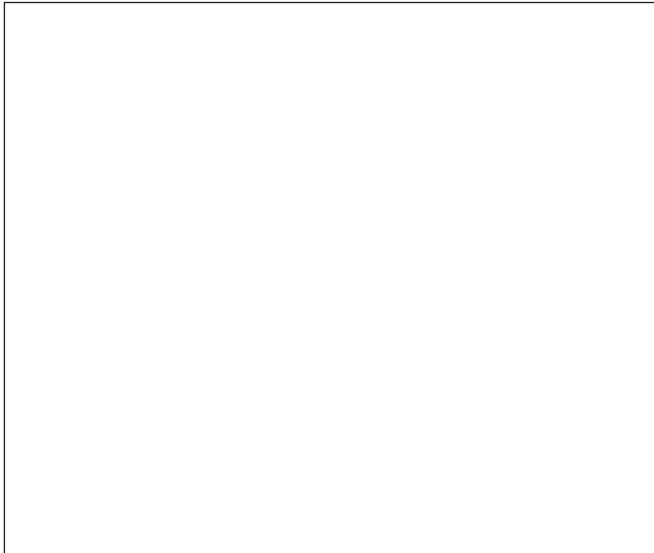
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**SLIDE 25**



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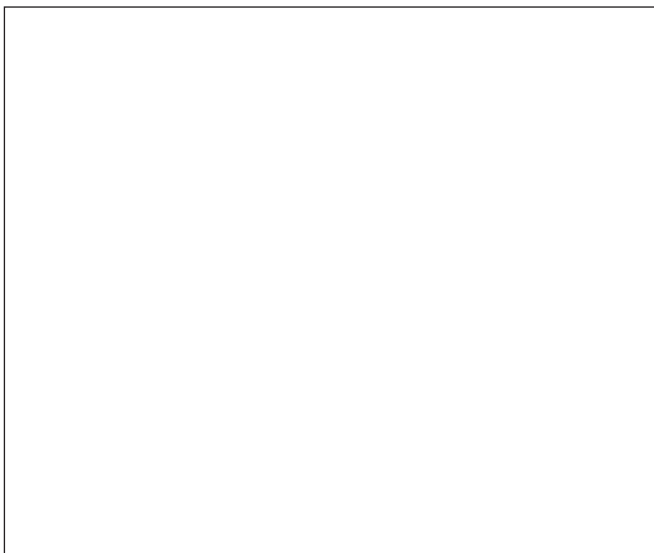
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**SLIDE 26**



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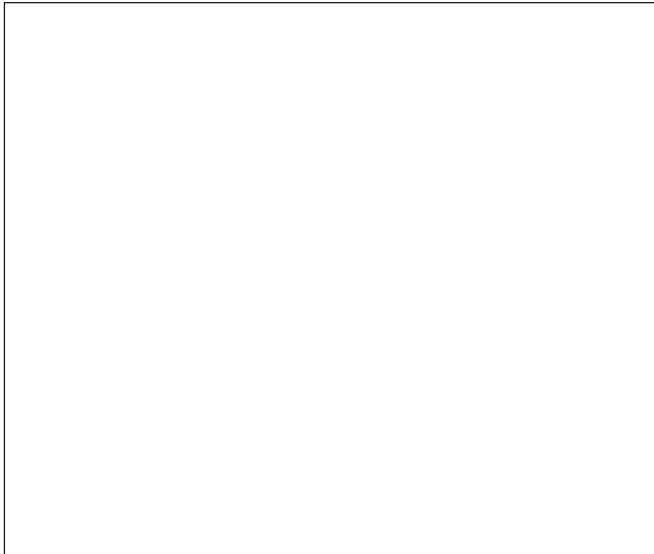
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**SLIDE 27**



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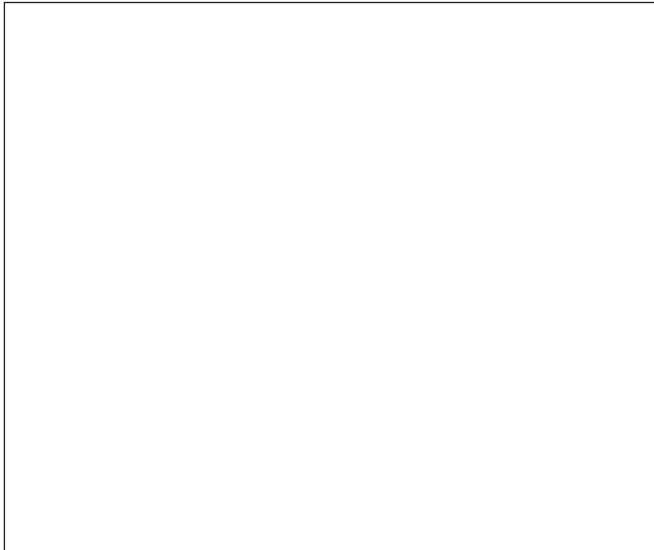
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**SLIDE 28**



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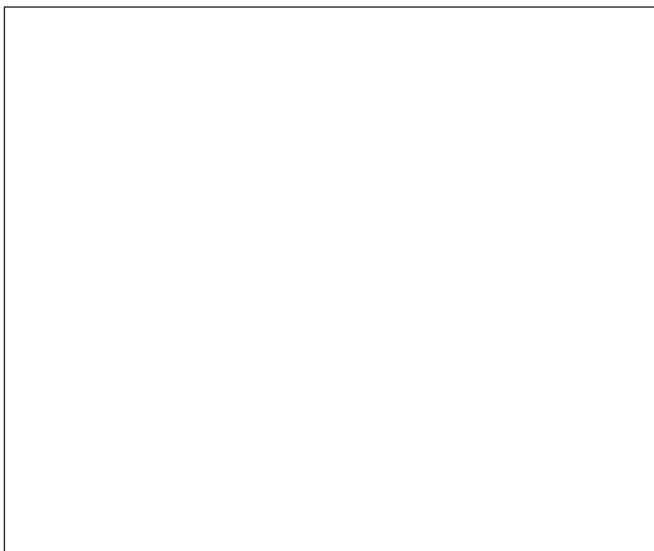
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**SLIDE 29**



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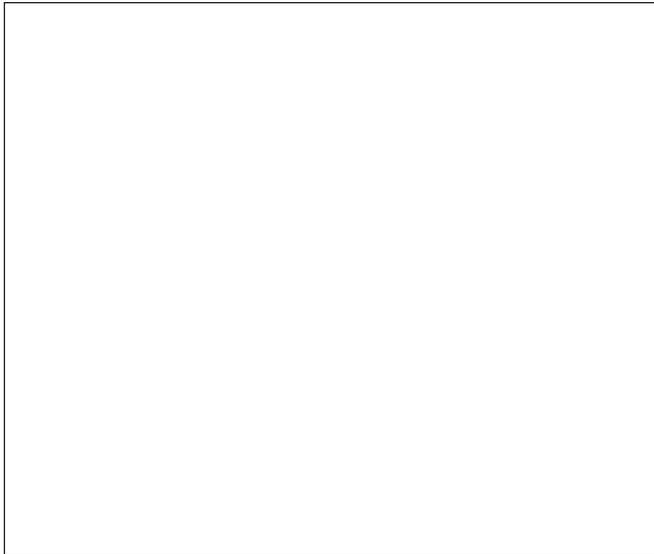
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**SLIDE 30**



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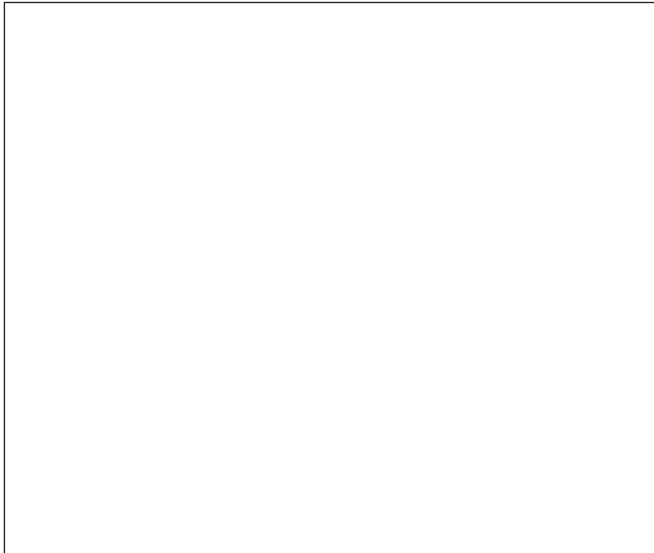
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**SLIDE 31**



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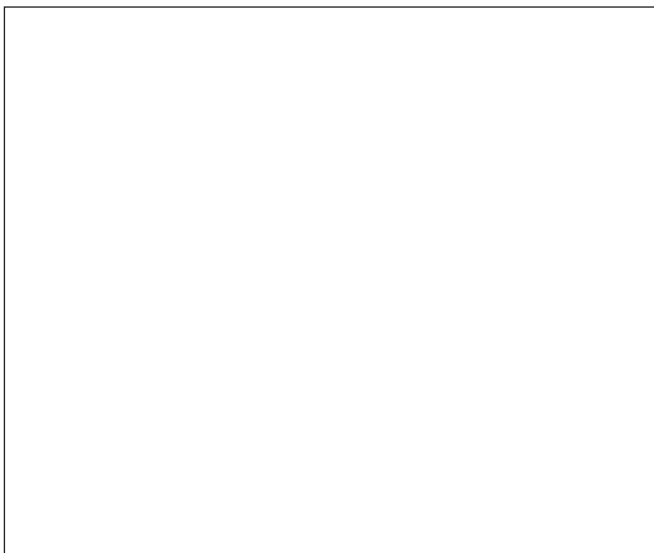
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**SLIDE 32**



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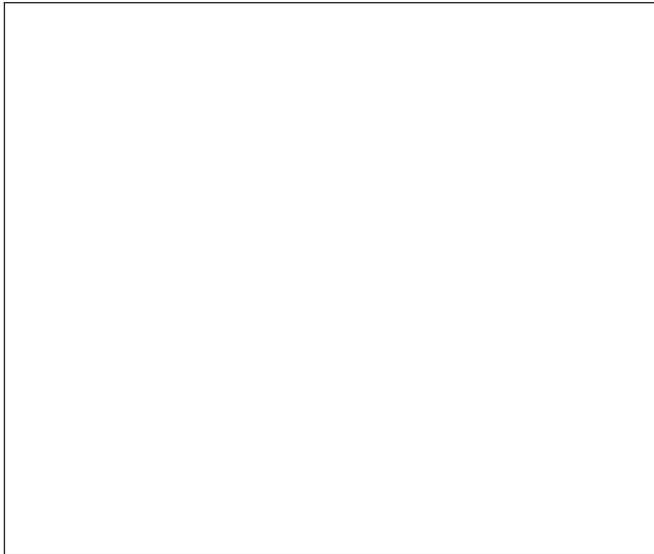
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**SLIDE 33**



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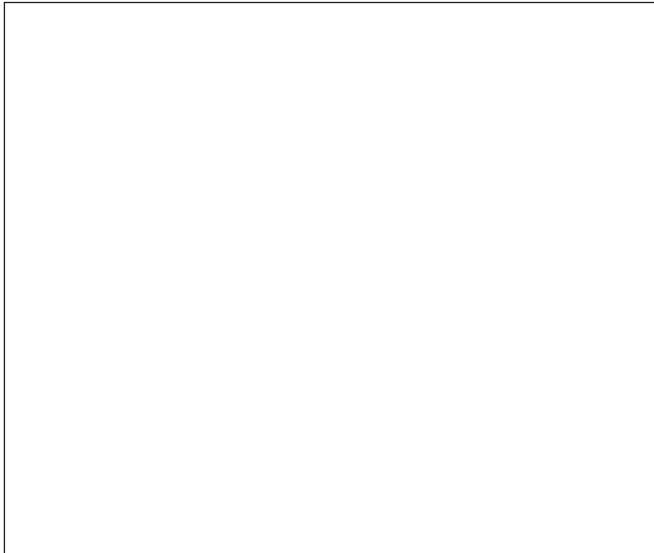
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**SLIDE 34**



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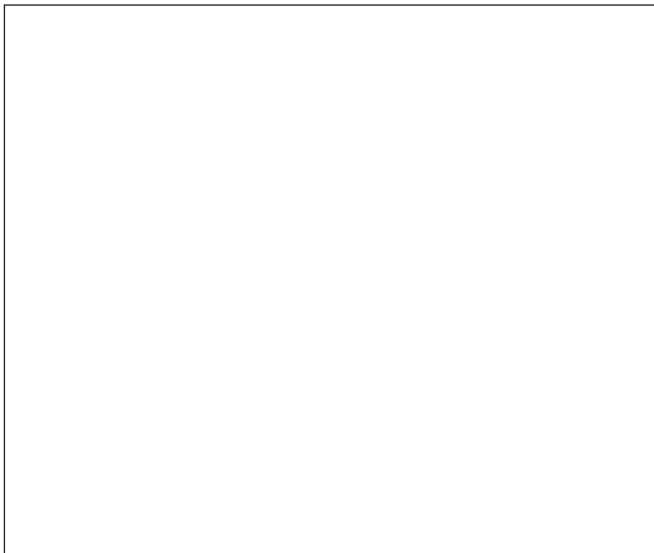
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**SLIDE 35**



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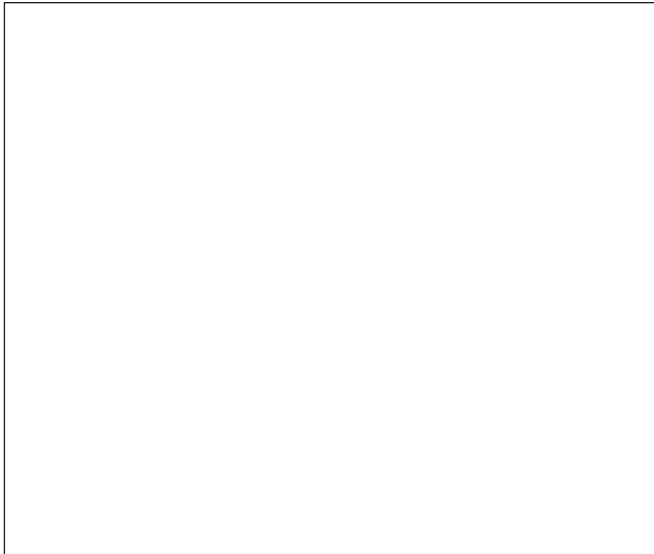
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**SLIDE 36**



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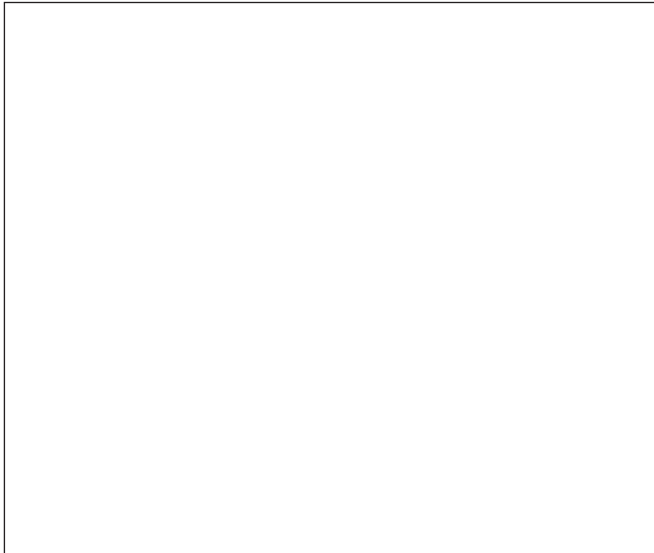
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**SLIDE 37**



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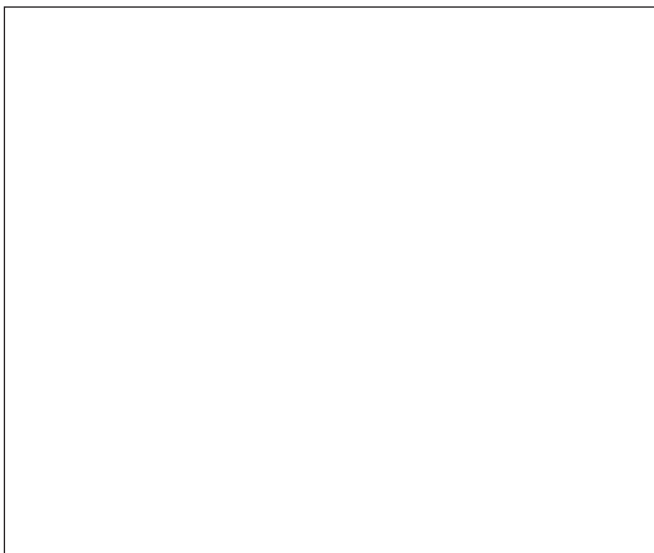
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**SLIDE 38**



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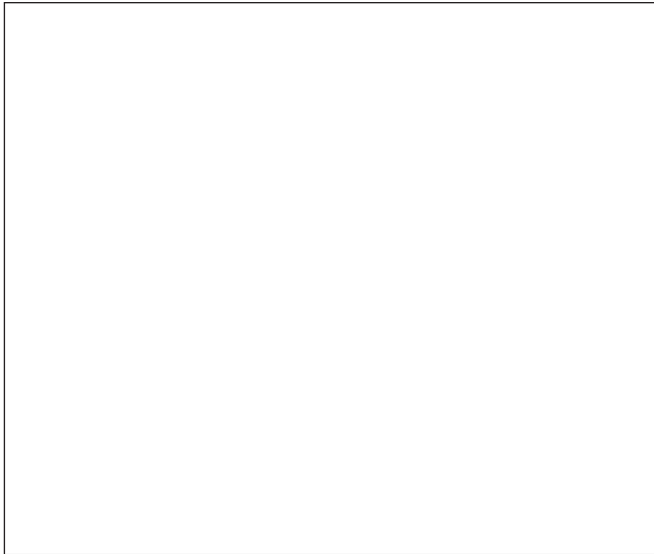
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**SLIDE 39**



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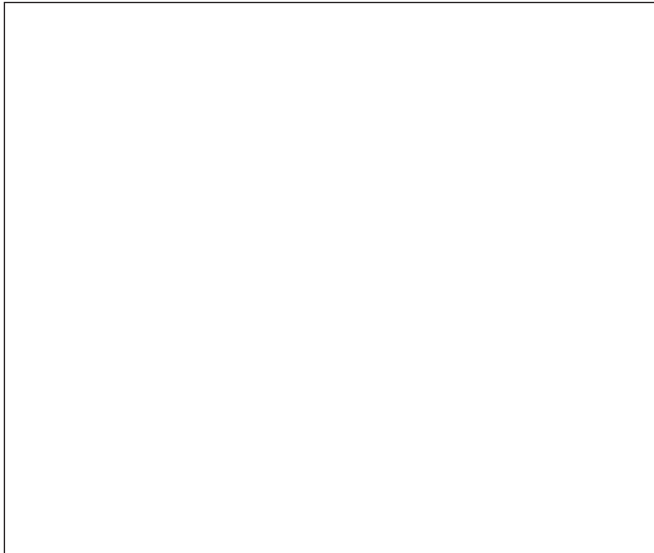
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**SLIDE 40**



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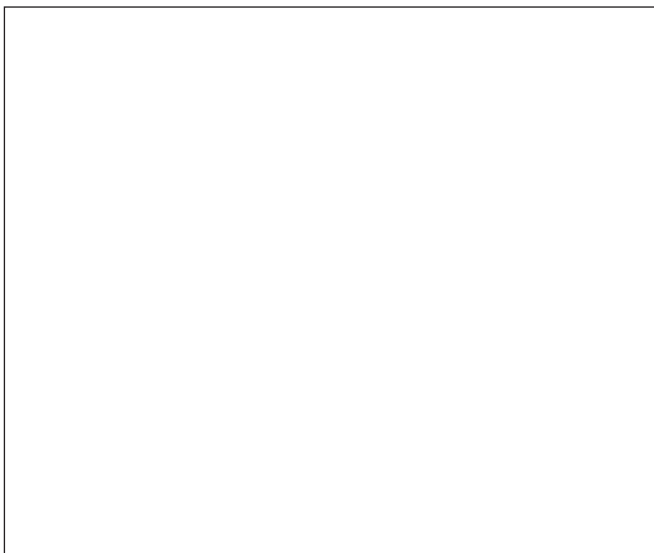
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**SLIDE 41**



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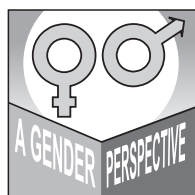
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## ADDITIONAL MATERIALS

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### **TRAINER NOTE:**

*These materials are provided as an additional resource for trainers. The intention is that they can either be used, should time permit, on a multi-day course, to augment participants understanding, or as the basis for future training events. They are also intended to reflect a diversity of situations, in different cultures, during times of both war and peace. It is sometimes useful to draw on examples which do not have to do with peacekeeping – thus giving participants a different perspective and reinforcing their growing awareness that such issues are pervasive at all times in all places. It also provides a diversion from thinking about conflict.*

### **1. SRI LANKA – DEVELOPMENT PROJECT**

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#### **Objectives:**

- To bring dry-zone land under year-long cultivation through a large irrigation project.
- To distribute project benefits throughout community.
- To correct existing unequal access to water by those at top end of canals (compared to those at the bottom of canals).

#### **Actions:**

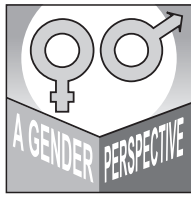
- Initiate formation of farmer's groups to manage distribution of water.
- Provide intensive training in water management, organization and community development.

#### **Assumptions:**

- Men are the key economic actors.
- Enhanced productivity is a farmer's priority.
- Women's concerns are typically sanitation, clean drinking water, health and daycare centres – therefore these become secondary priorities for the project.

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6 Example is based on illustration provided by Kabeer and Subrahmanian in "Gender Training and Social Transformation: An Agenda for Change", Gender Training, The Source Book, KIT Press and Oxfam GB, 1998



- Farmers are assumed to be male – whose priorities are shared by the rest of the household
- Women are assumed, as farmer's wives, to be 'housewives'

**OUTCOME:**

**Higher levels of under-nourishment among children  
in the project area**

**WHY?****Before the Project:**

This is a drought-prone area where food security is managed through a gendered division of labour in agricultural production.

- Men grew paddy (unreliable)
- Women undertook slash and burn agriculture of more drought-resistant crops
- Women enjoyed equal rights to land under customary law

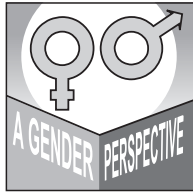
**TRAINER NOTE:**

*Ask participants what they think might have been the results. It is straightforward and not surprising if they think about it. If there is no response ask them to guess what might happen to the 'unreliable' paddy crop in a bad year. Ask what they think might then happen if the family was relying on the women's drought resistant crops, and what might happen to the inheritance of land.*

**After the Project:**

A new set of rules and practices were adopted which changed the distribution of responsibilities and resources in favour of men. The outcome was that everyone was worse off.

- Irrigated land was allocated per family.
- There was to be only one heir to the land.
- As paddy is a traditional male crop, the heir would be male.
- Women had access to slash and burn land far away from the project's irrigated land so they could no longer cultivate.
- Women grew only a few fruit trees at the homestead.
- With no possibility to grow drought-resistant crops, women could no longer feed children.



- Poorer families diverted the project cash loans to buy consumables.
- Women earned two-thirds of the wages of men and had to buy food.
- Inflation eroded the value of wages.
- Schools and medical facilities were far away and added burdens to poor women's time.
- Childcare was too expensive for low-income mothers because day-care demanded adequate clothes and one home-cooked meal.

**Result:**

- i) Erosion of independent production capacity and economic autonomy by women.
- ii) Women deprived of their roles as independent producers with long-sanctioned rights to land.
- iii) Women re-defined as dependent housewives.
- iv) Entire family in worse economic condition.

## **2. CANADA – PUBLIC HEALTH PROJECT**

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**Objectives:**

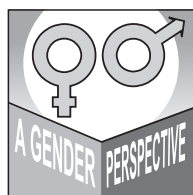
- To reduce financial pressure on residential health care facilities by establishing mobile homecare teams for rural areas.
- To ensure the provision of public health and homecare services to chronic sick/elderly residing at home rather than in residential institutions.

**Actions:**

- Close residential beds.
- Return elderly/terminally ill/chronic sick to live in their own homes or with relatives.
- Equip mobile homecare teams with range of services, skills and equipment.

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7 *Example is based on discussions with health care professionals and is hypothetical. It is not based on specific events but is rather a composite picture of what could happen if a gender perspective were not employed.*



### **Assumptions:**

- Elderly/chronic sick live either at home or their families are able to provide accommodation.
- Family members are available to care for patients.
- Women as traditional care-givers are most likely to provide care for the patient.
- Women as housewives have resources available to provide care.
- Men as providers will be able to support the additional family member adequately.

### **OUTCOME:**

i)

**Significant increase in low-grade illness/visits to family physician/hospitalization/use of additional medical services province-wide**

ii)

**Increase in abuse of the elderly**

iii)

**Rising provincial health care costs**

**WHY?**

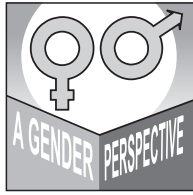
### **TRAINER NOTE:**

*If these two examples are used in conjunction with each other, it would be useful to now ask the participants to give fuller answers to the question "Why?" than they may have been able to do for the first example. The parallels are evident.*

### **Before the Project:**

- In an economically-depressed area where many men had lost their employment in the fishing industry, women were often the major providers, many of them working in a number of part-time jobs.
- Some families survived only on Unemployment Insurance.
- Many elderly people had little financial resources with which to help their families.
- Work for both men and women was seasonal, often requiring long hours away from home (at sea, in the fields).





### **After the Project:**

- Women, as care-givers, had to give up paid employment.
- The increased cost of the additional family member put financial pressure on the family
- Men, as traditional wage-earners experienced the depression and frustration of being unemployed and unable to provide. This is now increased.
- Women as 'carers' received little respite from both domestic work and the additional labour of lifting, carrying, moving elderly or infirm people. This work further damaged their own health.
- Women had less time available to relax or for other activities.
- Inadequate equipment in homes (ramps, hoists, chairlifts, etc) for use by elderly and infirm.

### **Result:**

- Erosion of independence and earning capacity of women.
- Family becomes a locus for increased tension, poverty and illness.
- Women re-defined as at-home housewives and care-givers.

## **DEFINITIONS**

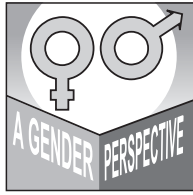
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- i) **Gender** refers to the relations between men and women in society which arise out of the roles they play. These roles are socially constructed and not physically determined. These gender relations can be culturally specific, can be cross-cultural, and change over time.<sup>8</sup>
- ii) **Gender** refers to the socially constructed roles of women and men ascribed to them on the basis of their sex, whereas the term 'sex' refers to biological and physical characteristics. Gender roles depend on a particular socio-economic, political and cultural context, and are affected by other factors, including race, class and ethnicity. Gender roles are learned, and vary widely within and between cultures. Unlike a person's sex, gender roles can change. Gender roles help to determine women's access to rights, resources and opportunities.<sup>9</sup>

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<sup>8</sup> Pearson Peacekeeping Centre, course materials, (Course 01/1998)

<sup>9</sup> Implementation of the outcome of the Fourth World Conference on Women" (A/51/322, paras. 7-14)



iii) **Gender** refers to the socially constructed roles, responsibilities, norms, expectations and stereotypes accorded to men and women (e.g. in areas such as the division of labour, power-sharing, decision-making). A gender perspective implies analyses of social relations between women and men (girls and boys) in a given context (i.e. a culturally and historically determined context).

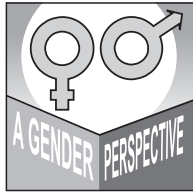
- Gender:
  - Is about women and men;
  - Is not biologically determined
  - Varies from culture to culture and within social, political and economic contexts
  - Varies over time
  - Is learned, which implies that gender roles can be changed<sup>10</sup>

iv) **GENDER** refers to the specific rules and roles for women and men in a society. Our particular culture constructs our attitudes, customs and values and we learn these from being role players in our lives which help to shape our gender identity. **SEX** describes the biological and physiological characteristics of men and women. These are the sexual differences which we are born with. Our sex does not usually change. We refer to the male or female sex.

- **GENDER IDENTITY** of men and women in any given society is socially and psychologically determined. Where people live together, culture will arise: they will develop common values and rules to internalize these.
- The more hierarchical a society, the more oppression there will be because of the differences in power. All ‘-isms’ are expressions of oppression: sexism, (gender prejudices and power) racism, classism, ageism, etc.
- **GENDER ROLES** are roles that men and women are expected to play in society. Socialization teaches and reinforces these roles. The culture of the community defines these roles. They can be found in three categories: reproductive role, productive role and community role. Attitudes towards men’s and women’s work is referred to as the gender division of labour.

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10 *Peacekeeping and International Conflict Resolution, UNITAR 2000, (Lesson 10, page 193)*



- **GENDER NEEDS:** because men and women have different positions in society based on their gender roles, they also have gender needs in order to fulfil those roles more effectively.<sup>11</sup>

v) **Gender** refers to the socially constructed roles, norms, expectations, and stereotypes accorded to women and men rather than the biological distinction of men and women. Thus a gender perspective implies analyses of relationships between women and men (girls and boys) in a given culturally and historically determined context. An awareness of gender dimensions, when founded in a rights-based approach, provides a framework for understanding, *inter alia*, men's and women's different needs, interests, experiences, and rebuilding strategies through various stages of armed conflict and Peace Support Operations. A gender perspective focuses on the social dynamics that underlie the unequal access to power, land, resources, or decision-making.<sup>12</sup>

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11 'Strengthening the Role of Women in the Implementation of the Convention to Combat Desertification, ( ) Annex 1, Gender Definitions

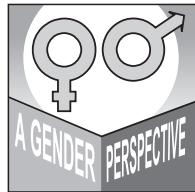
12 "Gender and Peace Support Operations", DFAIT/DFID Training Materials, September 2000

## PARTICIPANT HANDOUTS

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### SCENARIO: “READING THE SIGNS ”

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#### **A READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

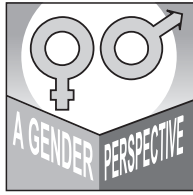
A number of **European UN male military** make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the men continue gesturing and start hugging and touching the women.

There is more and louder laughter.

Some of the waiters are looking and pointing at the table.

- If this situation happened in YOUR culture how would you react?
- What are the cultural issues here?
- If these men were among the ranks of your force, is there any action that you would take?
- If these men were colleagues of yours, what advice might you give them?



## **B** **READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

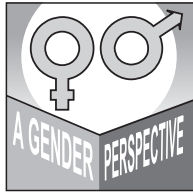
A number of **African UN male military** make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the men continue gesturing and start hugging and touching the women.

There is more and louder laughter.

Some of the waiters are looking and pointing at the table.

- If this situation happened in YOUR culture how would you react?
- What are the cultural issues here?
- If these men were among the ranks of your force, is there any action that you would take?
- If these men were colleagues of yours, what advice might you give them?



### **C** **READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

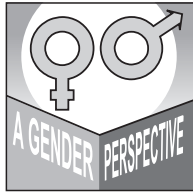
A number of **European UN male civilians** make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the men continue gesturing and start hugging and touching the women.

There is more and louder laughter.

Some of the waiters are looking and pointing at the table.

- If this situation happened in YOUR culture how would you react?
- What are the cultural issues here?
- If these men were among the ranks of your force, is there any action that you would take?
- If these men were colleagues of yours, what advice might you give them?



## **D** **READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

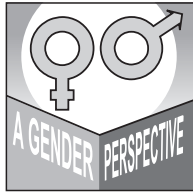
A number of **African UN male civilians** make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the men continue gesturing and start hugging and touching the women.

There is more and louder laughter.

Some of the waiters are looking and pointing at the table.

- If this situation happened in YOUR culture how would you react?
- What are the cultural issues here?
- If these men were among the ranks of your force, is there any action that you would take?
- If these men were colleagues of yours, what advice might you give them?



## **E** **READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

A number of **UN female military** make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

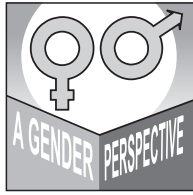
The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the peacekeeper women continue gesturing and start hugging and touching the women.

There is more and louder laughter.

Some of the waiters are looking and pointing at the table.

- If this situation happened in YOUR culture how would you react?
- What are the cultural issues here?
- If these women were among the ranks of your force, is there any action that you would take?
- If these women were colleagues of yours, what advice might you give them?





## **F** **READING THE SIGNS**

A number of white UN cars are parked in front of a popular bar-restaurant in a major town where a Peacekeeping Operation has been in place for a few months. Inside there is a mixed crowd of peacekeepers, both military as well as civilian, UN and NGO, as well as a large number of citizens, some of them young women. The waiters, musicians and management of the restaurant are all men.

A **mixed** group of **UN men** make their way to join a group of well-dressed young women sitting at a table. They start talking to them in English, laughing and teasing them.

The women speak English, but imperfectly, and at first welcome the chance to practise their language skills. However, the group finds problems communicating. The peacekeepers use gestures to overcome the language barrier. The women laugh and the men continue gesturing and start hugging and touching the women.

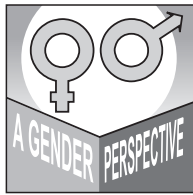
There is more and louder laughter.

Some of the waiters are looking and pointing at the table.

- If this situation happened in YOUR culture how would you react?
- What are the cultural issues here?
- If these men were among the ranks of your force, is there any action that you would take?
- If these men were colleagues of yours, what advice might you give them?

**EXERCISE: “A GENDER PERSPECTIVE”**

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**In small groups, consider the following scenarios:**

- In which of the following scenarios are gender issues evident/relevant?
- Where they are present? Identify the particular implications.
- If there are none, indicate why.

**A**  
**EDUCATION FOR ALL?**

An African country to which these peacekeepers have been assigned has been devastated by civil war. A peace accord has been signed. During the protracted conflict children did not attend school and now most children, of all ages, are illiterate. One of the first priorities of the new government is the building of schools. The peacekeepers work hard and long hours to construct new buildings. The community works alongside them, eager to have their children attend school as soon as possible. Despite this support, enrolment is low and there is a high drop-out rate.

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A Commanding Officer hears that some of the men under his command have been frequenting a local brothel. He is particularly interested when he hears that some of the sex workers are very young. He is worried about the impact of this on the girls, although he hears that they have been pushed into the work by their families, and, after all, "boys will be boys". He is at a loss as to what to do about it.

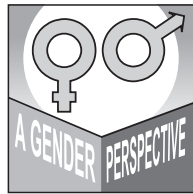
[illegible]

A civil war which saw the collapse of government and fragmentation of territory along ethnic lines has recently ended. A peace agreement is in place and a peace support operation has been established. The UN is effectively governing the territory until elections are called.

[illegible]

Demining experts have been brought into country 'X' to lead a demining exercise. They find that of the children maimed and killed by mines there are many more girls than boys. The same ratio is evident among adults, where many more women than men are victims. There are no women on the staff of the demining company in the country.

[illegible]



## **E ATTACK!**

During the Israeli “Grapes of Wrath” operation into South Lebanon in 1996, about 2,500 refugees sought refuge in FijiBatt. The Fijian peacekeepers had to make provision for shelter, bedding and food. FijiBatt came under heavy shelling. There were 70 deaths, many burned beyond recognition. *“Several of the Fijians, recognizing the bodies of babies whom they had cradled in their own arms over the previous week – the Fijians liked to help the mothers by rocking the younger children to sleep each evening – broke down in tears and wept in front of the refugees they could no longer protect.....”*

No-one was willing to accept that there was an existing acute stress reaction amongst the soldiers, and there was no prior training on how to deal with a situation like this. *“Fijians have big egos. They have a reputation for being ‘macho’. They are also very sociable and they live simply. They can be very open and also very protective.”* Eventually, after a considerable delay, strategies were implemented in the hope of reducing the psychological impact of the stress on the soldiers.”

(Source: Report by Major R. Tikoinayan, FijiBatt, UNIFIL.)

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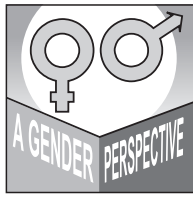
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**F**  
**FREE FOR ALL**

United Nations peacekeepers are assisting in the disarmament and demobilization of former combatants, and a number of camps have been set up around the countryside to accommodate the different groups of soldiers. A large number of family members have camped outside the boundary of one of the camps. They are here not only to meet their relatives but in anticipation of getting a share of the food, clothing, money and agricultural implements being distributed to the ex-combatants. However, fights have broken out almost daily between these family members and the ex-combatants, both men and women. This is being seen as a threat to the entire demobilization process and an impediment to the establishment of a stable post-war environment. This is an isolated location with few police and limited military resources.

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## **G** **THE COFFEE INHERITANCE**

The father of a family of four died during the civil war. He left a large coffee plantation to his eldest daughter (there is no mother.) The male son is the youngest child. The daughter who claimed the inheritance sent her children to harvest the coffee. In this post-conflict society, there is a very poor rural economy, high unemployment, extensive destruction, many refugees remain in the neighbouring state, and there is some residual militia activity.

The male son, a refugee, therefore cannot play a role. The other children – sisters – are in foreign countries. The brother's son accuses the sister of trespass when her family goes to harvest the coffee. There is an assault case bought against him when he attacks her children.

Traditionally the son inherits from the father, and if the son is not around then his sons have rightful custody. The woman is adamant that her father left the land to her and she will not be deprived.

The daughter has papers to prove the land is left to her (the sister in another country has the papers). She contacts her sisters to collect money to give the brother in lieu of land. Is it to be seen as a loan or assistance to the brother, or to pay for transfer ownership legally to the sister? She is supporting two children and her husband.

The case goes to court. The community is against the woman, claiming that tradition cannot be reversed.

Advice is sought from UN Civpol and the local administration.

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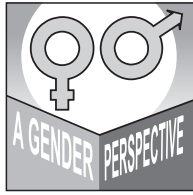
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## **H DEATH THREAT**

A female member of your administrative staff has just returned to work after having a baby. She brings the infant to work with her. This is working out very well without disruption and you are glad to have her back as she is multi-lingual and is an excellent translator.

One day a male member of the UN staff comes to the office and stops to chat with her. You are next door and are alerted by her screams. Her husband has also come to see her and is shouting threats at her and the visitor. He is threatening to kill them both.

The other staff are terrified. The woman has grabbed her baby and is trying to run to your office for safety.

You are the boss. What will you do?

Later, once the crisis over and both men have left, she tells you that this is common behaviour for her husband and that he regularly beats and rapes her. She confirms your understanding that wife-beating is an accepted practice. She is afraid to go home.

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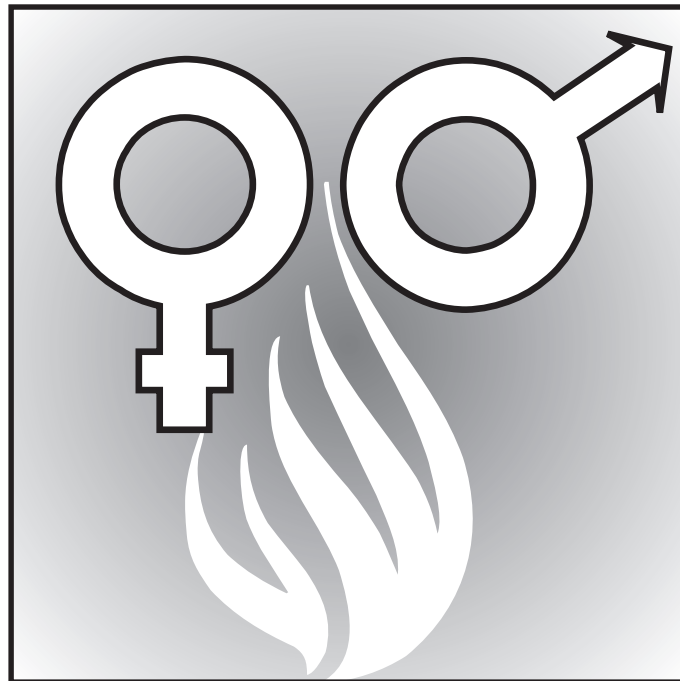
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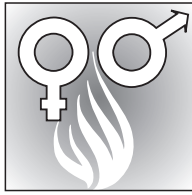
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***MODULE 2 - GENDER AND HUMAN RIGHTS***

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**TEXT PRESENTATION****TRAINER NOTE:**

*This module builds on what has already been covered. Most of the module requires active participation. It opens with an initial discussion and exploration of what is meant by Human Rights and the potential impact of abuses on women, men and children. Participants will learn more on the subject through personal reflection, a short PowerPoint presentation and small group discussion. This reflects the fact that this issue has a very personal or individual dimension, as well as group or collective responsibility and global implications.*

**Objectives:**

- i) To understand that human rights have implications for both personal and collective responsibility and behaviour.
- ii) To recognize how peacekeeping success is affected by respect for human rights.
- iii) To identify ways in which peacekeepers' actions can reinforce an environment of security and stability.

**Time:**

- 2 hours and 30 minutes (plus breaks)

**Format:**

- Role-play, skill-building exercises, group discussion

**Materials:**

- Slide or overhead projector and screen
- Slide set/overheads for Module 2: Gender, Human Rights and International Humanitarian Law
- 2 flipcharts, pens, tape
- Three large labels: MEN – WOMEN – CHILDREN

**Participant Handouts:**

- "Reflections"
- Case Studies

## **GENDER AND HUMAN RIGHTS**

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### ***TITLE SLIDE – GENDER, HUMAN RIGHTS AND INTERNATIONAL HUMANITARIAN LAW***

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This will provide a framework and reassurance that there is a body of law that provides standards and support for action. A rights-based approach moves action from the realm of the arbitrary into the realm of mandatory law with identifiable rights, obligations, claim-holders and duty-holders.

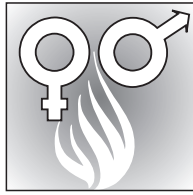
### ***SLIDE 2 – PEACEKEEPING OPERATIONS ARE INTENDED TO...***

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#### **COMMENT:**

To accomplish the tasks described on the slide – in other words, to have a successful and effective mission – it is important to understand the relationship between gender and the laws that support and direct peacekeeping.

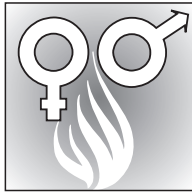
1. Neglect or abuse of human rights is as much the **cause** as the **effect** of violent conflict. Strategic violations and the perpetration of violence have led to many interventions (Rwanda, Bosnia, Kosovo). Thus, there is an imperative to ensure not only that such violations cease, that perpetrators are brought to justice and impunity does not prevail, but also that an **environment is created** in which further abuses are not tolerated.
2. A disturbing characteristic of these conflicts is the practice of deliberately **targeting** civilian populations – the majority being women and children. Even in more traditional missions, there is invariably a considerable level of displacement of civilians on both sides, with attendant human rights violations.
3. The different actors/agencies involved in the broad peacekeeping effort have to act in accordance with Conventions, norms and standards found in the relevant bodies of law – **international humanitarian law and international human rights law**. This law provides the legal framework from which to develop peacekeeping operations from a gender perspective.



4. There is a strong grounding in this law for the **respect for women's human rights**. In spite of this, men and women are not always able to exercise their human rights equally. Also, women's human rights have often been invisible in many countries.<sup>13</sup>
5. **Most of the provisions in human rights treaties are gender neutral – they apply to all. In spite of this, men and women are not always able to exercise their human rights equally for many reasons** (access to resources, relationships with institutions and authorities, educational opportunities, responsibilities for care and nurturing family members). Therefore, **promotion and protection of women's human rights** has been a subject of lot of discussion as well as standard setting in recent years. The most important one is the **CEDAW** – The Convention on the Elimination of All Forms of Discrimination Against Women (The Women's Convention), 1979.
6. **Culture** is a powerful force in motivating how we behave, what we believe and our attitudes towards others. This remains true when it comes to the exercise of rights. Women's and men's ability to exercise their human rights differ (e.g. mobility restrictions, access to resources, relationships with institutions and authorities, educational opportunities, responsibilities for care and nurturing family members).
7. Members of Peacekeeping Missions are **bound by domestic law** as members of state institutions. Therefore, individual conduct matters. If individuals do not abide by international norms, standards and laws by which their own country is bound, they are subject to prosecution in national courts.

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13 A damaging attack on the idea of international human rights comes from cultural relativists who claim the idea is the product of western individualism and imposing these rights is a form of imperialism. This theory assumes that there is a set of western or Islamic or Asian cultural values. This is untrue. There are many traditions and beliefs, some of them hostile to each other, even within each of these. Islam, for example, is far from monolithic. Also core political and civil rights in international human rights doctrine are not exclusively western and are shared widely across many cultures. The question of whether and in what circumstances the claims of the individual should prevail over those of the community or vice versa, is debated in many cultures. (*The Economist*: "The World is Watching", December 5, 1998)



8. Apart from the threat of legal action against the individual, there is the overriding concern of the **credibility and effectiveness of any mission** where human rights are not respected by the members of the Peacekeeping Operation.
9. It is not possible today to explore all the various human rights and the legal instruments. We will focus on a few key issues regarding human rights and especially gendered aspects of human rights. Two human rights issues are of paramount importance for us to recognize in today's presentation – **the principle of non-discrimination and gender-based violence!**

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**SLIDE 3 – EXERCISE: “KNOW YOUR RIGHTS”**

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**TRAINER NOTE:**

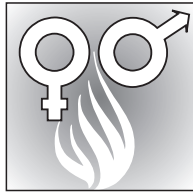
*You are looking for a range of topics. The purpose is to ensure that participants understand what kinds of acts are under discussion. This is also an opportunity for participants to think in terms of their own experiences. It will be important to judge the level of experience in the room. Ultimately you want a list that provides for a discussion linking violations to gender and peacekeeping.*

*The following list is extensive. However, it can only ever be a guide and can always be enlarged upon and improved from the trainer's personal experience and discussion points from the class.*

**DIRECTIONS FOR EXERCISE**

- 1) Ask the group to list what human rights they know of.
- 2) It might help to get them started by talking about the fundamental right to life.
- 3) Tell them to distinguish between the two 'baskets' of Civil/Political and Economic/Social/Cultural Rights. Draw a comprehensive list from them – help with key words like education, shelter, health – ask them about torture and punishment.
- 4) List them on a flipchart.
- 5) After suggestions are listed, discuss how violent conflict impacts on these human rights.





- 6) Following this discussion divide the group into THREE small groups. These groups represent WOMEN, MEN and CHILDREN. It might be useful to have three labels posted at different places in the room so that the groups can gather together.
- 7) The task is to identify how each group is likely to be affected by a violation of these rights during and post conflict (e.g. the WOMEN group are likely to be targeted for sexual assault during armed conflict; MEN are conscripted against their will; CHILDREN are deprived of education...).
- 8) Ask the three groups to identify their key points after 10 minutes. Written, in bullet form.
- 9) When all three groups have responded, draw out the similarities and the differences.
- 10) Note the differences for BOYS and GIRLS.
- 11) Highlight ways in which these violations of human rights are gendered.

**Discussion questions:**

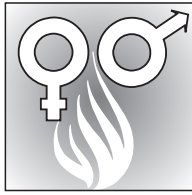
- How are these violations gendered? What are the implications?
- Why are men/women more subject to these violations?
- What are the implications for members of Peacekeeping Operations?

**SLIDES 4 & 5 – THE UN CONCEPT OF HUMAN RIGHTS**

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The characteristics are:

- That rights are internationally guaranteed.
- Those who enforce them are legally protected.
- They focus on the protection of both individuals and groups against actions by the state (and non-state entities = explain the concept of state responsibility).
- The intent is to safeguard human dignity.
- They ensure that administration of the law is **not arbitrary but is available and applicable to all**: rights cannot be only applied in part, or selectively to some members of society and not to others.
- Human rights are about balance between the rights of the individual in society and the right of the society to govern the individual.



- **UNIVERSAL** = applies to all.
- **INDIVISIBLE** = not like going shopping and picking what you want.
- **EQUALITY** = all rights are of equal value.
- **PRINCIPLE OF NON-DISCRIMINATION APPLIES.**

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**SLIDE 6 – QUICK EXERCISE**

**TRAINER NOTE:**

*Use the following quick example of human rights abuses based on a real incident. This is intended to explore the question of discrimination AND how people of all cultures make assumptions and decisions that can lead to abuse – particularly in volatile post-conflict environments. Such incidents are routine and unless dealt with systematically and transparently can contribute to an atmosphere of impunity – and aggravate underlying tensions. It is in the peacekeeper’s interest to deal with such incidents effectively.*

*Conduct this exercise in plenary – but quickly. Give everyone time to read and then ask for responses, making sure to hear from as many participants as possible.*

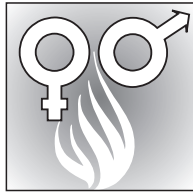
**MISTAKEN IDENTITY**

Life is returning to normal in a post-conflict society. A UN Peacekeeping Mission is monitoring the return of refugees and returnees prior to an election.

A man and a woman had been shopping in the local market. She was young and attractive with dark skin, long dark hair and was wearing shorts. The man looked like a local man. They left the market at the same time and as they parted they hugged each other ‘Goodbye’. He walked towards his car and she continued walking up the street. A group of local people started throwing rotten vegetables at the woman and chased her up the street, yelling obscenities. The man turned and tried to help her but a crowd had gathered and started abusing him too. Dozens of people joined in and the police had to be called to prevent a riot.<sup>14</sup>

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<sup>14</sup> This is based on a true story. They were both UN international staff. A hug was mistaken for a kiss. She was thought to be a local prostitute.



**ASK:**

- *Why do you think this woman was chased?*
- *What was the cause of the violence?*
- *What are the human rights issues here?*
- *Can this behaviour ever be justified?*
- *What do you think might be the underlying source of the anger?*
- *Would a man be judged in the same way for how he was dressed?*
- *Would an attack be warranted if the woman was a prostitute a) with a local man; b) with a peacekeeper?*

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**SLIDE 7 – INTERNATIONAL HUMAN RIGHTS INSTRUMENTS, STANDARDS AND MONITORS**

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This briefly outlines the principal instruments. Emphasize that the two Covenants cover a comprehensive range of rights, all of which are likely to be affected by armed conflict, but most particularly the civil and political. These can be suspended by the state in times of war.

- Instruments establish the laws/rules
- Standards explain expected behaviour (e.g. detention)

New conventions and standards have been created to strengthen the legal framework enabling the protection of the human rights of men and women. This is especially relevant in the case of gender-based violence, because a series of standards and measures now guide the conduct of peace support operations.

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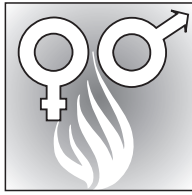
**SLIDES 8 & 9 – CEDAW**

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Note that CEDAW is the Convention that deals specifically with women's rights.

It is important to note that CEDAW requires the States Parties to:

- Eliminate all forms of discrimination against women in the political, economic, social, cultural, civil or any other field.
- Eliminate discrimination in public and private.
- Eliminate discrimination in customs and practices.



General Comment 19 further elaborates that:

- Gender-based violence is a form of discrimination that seriously inhibits women's ability to enjoy rights and freedoms on a basis of equality with men.
- It is internationally recognized as a human rights violation.

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### **SLIDE 10 – GENDER-BASED VIOLENCE**

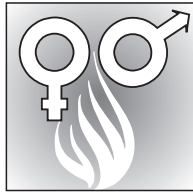
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#### **TRAINER NOTE:**

*This subject has already been touched on in the previous presentation on "A Gender Perspective". It is up to the trainer's discretion during which presentation it requires the most emphasis. It is important to get the balance right. This is VERY important because the issue of violence is so very different for men and women. Women live with the risk of physical, sexual, domestic and accidental harm, in a way that has no direct parallel for men. Violence acts to limit the choices open to women. It prompts flight, it traps them in their homes, and it makes their daily activities stressful and dangerous.*

This has long been a phenomenon of war as access to the conquered women was often seen as part of the spoils of war. However, evidence from recent conflicts has shown that the scale of sexual violence against women and girls goes far beyond such outdated notions of the rights of the victor. Gender-based sexual violence has become a weapon of war, conducted systematically on a massive scale, instigated by state authorities, and until recently was not classified as a crime against humanity, a war crime.

- Tradition – the 'spoils of war' mentality going unchecked and condoned.
- Dehumanizes the enemy – it says they are not worthy of civilized treatment.
- Demonstrates the unbridled power of the winning side.
- De-masculinizes the 'losing' males – they can no longer protect their women.
- Spreads terror and panic in the enemy, is a tool of psychological warfare.



- Destroys another ethnic group by eliminating them, or having them give birth to mixed-race/ethnicity children, who in turn are likely to be outcasts.
- Isolates and outcasts the women victims.
- Punishment for women depicted as 'traitors' (used as propaganda against Tutsi women during genocide in Rwanda).

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**SLIDE 11 – HUMAN RIGHTS IN PEACEKEEPING OPERATIONS**

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**Human rights as a common standard of achievement:**

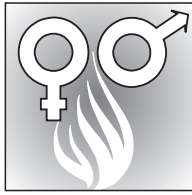
- Peacekeeping should be conducted with full respect for the principles and spirit of the Conventions relevant to the conduct of military personnel.
- Both the UN personnel and the host government should respect those principles.
- All military personnel must be acquainted with principles and spirit of the relevant international instruments.

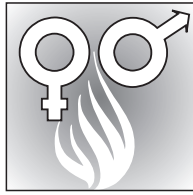
**Human rights in Peacekeeping Operations:**

- Human Rights is a cross-cutting issue affecting the military, political, humanitarian and economic/social component.
- This is essential for the effective implementation of the mandate, preventive action and maintaining legitimacy and credibility of the Peacekeeping Operation.

**Human rights roles for peacekeepers:**

- Wide operational presence and detailed knowledge of area, movements, etc.
- Importance of monitoring and reporting violations.
- Deterrence to violations.
- Armed ability to stop abuses.
- Maintain credibility of operation.
- In all your work – be gender sensitive!
- When collecting information, make sure to include gender disaggregated data.
- Sources of information important – talk to women, women's groups, not only the men (the 'elders') or the authorities.
- On-site visits important – again, don't forget to talk to women as well, to get their perspective, their views (but be sensitive!).



**TRAINER NOTE:**

*Leave them to it, but pay attention to any signs of personal stress/discomfort. There is always a risk, when conducting such an exercise such as this, that it touches a nerve in someone who has had – or been close to someone else who has had – a similar experience. If this should happen, give the participant the option of continuing or not.*

*After 15 minutes call everyone together and issue the next set of instructions. During the group activity, trainers/facilitators should circulate to assist if necessary. This is an opportunity for private reflection on the implications of human rights abuses for the individuals in the society where they are working.*

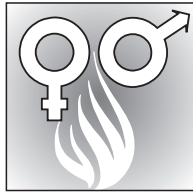
*During the group discussion, circulate to ensure participants understand and remain focussed on the question. This should be coming from the heart. Once discussion seems complete (15-20 minutes), conduct a brief plenary.*

**DIRECTIONS FOR EXERCISE, PART II**

- 1) Together with the others in your group (you all read the same paper) identify the rights that were abused/violated.
- 2) Discuss the implications – if any – for a Peacekeeping Mission.
- 3) Select a rapporteur and be prepared to identify three key points.

**TRAINER NOTE:**

*Be relaxed about the feedback if you decide to hear it. You may decide to leave this as a personal experience. Depending on the cultural background of the group this may have been a difficult exercise. By all means give the floor to those who are prepared to speak. The key points can be summarized in the conclusion. Depending on the level of experience and seniority in the group, be sure to look for strategic actions as well as tactical responses. Push the participants to look at mandates and policies as well as personal action.*



**COMMENT:**

- Human rights are exactly that – ‘rights’ for ‘humans’.
- There is a human being or a group – their partners, children, parents, friends, community – affected by every single abuse.
- Rights are an entitlement, a legal claim the individual has against the state.
- Human rights are universal, indivisible and equal.
- Peacekeepers are bound by the norms, standards and laws which protect and promote human rights.
- The actions of peacekeepers have a profound effect on the community – both by way of setting examples, re-enforcing the rule of law and respect for human rights and laying the foundation for a secure and stable future society.

**TRAINER NOTE:**

*This is a good point at which to take an extended break. This may have been a difficult experience for some participants.*

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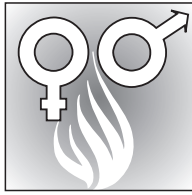
**SLIDE 13 – EXERCISE: CASE STUDIES**

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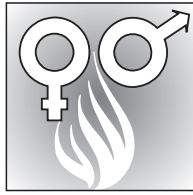
**DIRECTIONS FOR EXERCISE**

- 1) Divide participants into four groups. Identify a different working space for each group. Make sure the groups are different from the previous time when they were divided.
- 2) Distribute Case Study No. 1. This Case Study has four parts identified as 1a, 1b, 1c and 1d.
- 3) The situation is the same but the victim is different (female, male, boy, girl). Do not let the groups know this in advance. Do not let them discuss with different groups. Ideally each group will be in a different room.
- 4) Allow time for a read-in and full discussion (20 minutes).
- 5) Trainer(s) should facilitate each group. Ensure that all trainers are familiar with the variations in each of the four Case Studies.





- 6) Return to plenary and have each group describe: a) the victim and b) the alleged offence prior to giving their answers to the questions.
- 7) List key points on different flipcharts.
- 8) Draw out the similarities and differences in the responses.
- 9) If time permits give each group one additional Case Study from those which follow (Nos. 2-4).
- 10) Ask each group to summarize key points in plenary.

**CASE STUDY No. 1a: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a woman screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

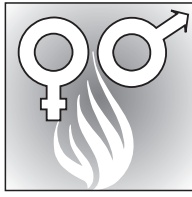
A **woman** is on her knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround her. Some are throwing stones. Two of the men close to her are whipping her with branches, which make a hissing sound as they crack down with force on the woman’s back. She is bleeding and there are bloody cuts on her arms and legs and across her face. She cries out for mercy but the jeering continues.

An onlooker informs the soldiers that she is being punished because she ‘fraternized’ with some of the peacekeeping soldiers. She has disgraced her family, the informant says, and the crowd is punishing her.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They all know this is a strictly hierarchical society, where women cannot act alone and where subordination of women is widespread. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

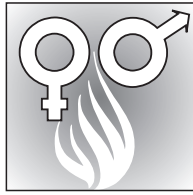
**In small groups discuss the following:**

- What is your reaction to this scenario?
- What are the causes for the attack on the woman? What are the likely cultural norms/values that permit this behaviour? What are the gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

**Key Points:**

- Look at the language (tension, mistrust, hate, jeer).
- What would the soldiers do at home if they encountered a similar incident?
- To what extent should the culture dictate the reaction?
- Is this a human rights abuse or not?
- What are the implications for escalation if they intervene?
- What about the confidence and trust of the local population?
- What message are the soldiers sending if they ignore the incident?
- What future is there for women's rights here?

*\*This is based on a true story – it happened in Somalia in 1992. A mob set on a woman who was stripped, cut and beaten. She had been attacked by a crowd for taking chocolates from US Marines. She ran into the French Legionnaire's house for protection. They drove her in an open jeep to a central location and dumped her out. The crowd by this time had caught up with her and began their brutal attack. She was finally rescued by a group of local women who took her to safety. Armed American and French peacekeepers in the area watched the entire event from the streets and rooftops and did not act. This event took place outside the front door of the "Journalists Hotel" in Mogadishu and was consequently all captured on film. The only other potential rescuers of the woman, female journalists in the hotel, had to be physically restrained for their own safety by the security guards at the hotel who prevented them going out onto the street. It was also rumoured that the crowd was incited by Islamic fundamentalists who were becoming more influential in Somalia and whose limited interpretation of 'sharia' law would impose greater restrictions on the movement of women.*

**CASE STUDY No. 1b: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a man screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

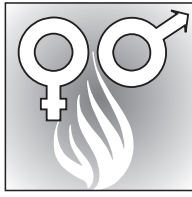
A **man** is on his knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround him. Some are throwing stones. Two of the men close to him are whipping him with branches that crack down with force on the man’s back. He is bleeding and there are bloody cuts on his arms and legs and across his face. He cries out for mercy but the jeering continues.

An onlooker informs the soldiers that he is being punished because he is known to be a thief who has attacked and looted from many poor people. He has disgraced his family, the informant says, and the crowd is punishing him.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They all know that summary punishment is common for theft. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

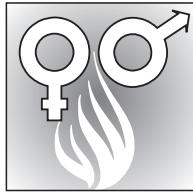
- What is your reaction to this scenario?
- What are the causes for the attack on the man? What are the likely cultural norms/values that permit this behaviour? Are there any gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

**Key Points:**

- Look at the language (tension, mistrust, hate, ridicule).
- What would the soldiers do at home if they encountered a similar incident?
- To what extent should the culture dictate the reaction?
- Is this a human rights abuse or not?
- What are the implications for escalation if they intervene?
- What about the confidence and trust of the local population?
- What message are the soldiers sending if they ignore the incident?

*\*This is based on a true story – it happened in Somalia in 1992. A mob set on a woman who was stripped, cut and beaten. She had been attacked by a crowd – for taking chocolates from US Marines. She ran into the French Legionnaire’s house for protection. They drove her in an open jeep to a central location and dumped her out. The crowd by this time had caught up with her and began their brutal attack. She was finally rescued by a group of local women who took her to safety. Armed American and French peacekeepers in the area watched the entire event from the streets and rooftops and did not act. This event took place outside the front door of the “Journalists Hotel” in Mogadishu and was consequently all captured on film. The only other potential rescuers of the woman, female journalists in the hotel, had to be physically restrained for their own safety by the security guards at the hotel who prevented them going out onto the street. It was also rumoured that the crowd was incited by Islamic fundamentalists who were becoming more influential in Somalia and whose limited interpretation of ‘sharia’ law would impose greater restrictions on the movement of women.*

*The central character has been changed to a man for the purposes of this exercise.*

**CASE STUDY No. 1c: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a child screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

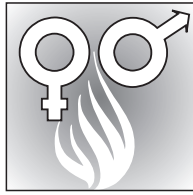
A **boy** is on his knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround him. Some are throwing stones. Two of the men close to him are whipping him with branches, which make a hissing sound as they crack down with force on the boy’s back. He is bleeding and there are bloody cuts on his arms and legs and across his face. He cries out for mercy but the jeering continues.

An onlooker informs the soldiers that he is being punished because he is identified as a member of a militia group. He killed and mutilated some of his neighbours. He has disgraced his family, the informant says, and the crowd is punishing him.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They know that in the militia contingents the children were drugged and out of control. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

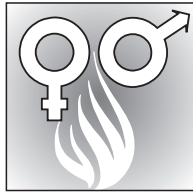
- What is your reaction to this scenario?
- What are the causes for the attack on the boy? What are the likely cultural norms/values that permit this behaviour? What are the gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

**Key Points:**

- Look at the language (tension, mistrust, hate, ridicule).
- What would the soldiers do at home if they encountered a similar incident?
- To what extent should the culture dictate the reaction?
- Is this a human rights abuse or not?
- What are the implications for escalation if they intervene?
- What about the confidence and trust of the local population?
- What message are the soldiers sending if they ignore the incident?
- What future is there for children's rights here?

*\*This is based on a true story – it happened in Somalia in 1992. The original story is about a mob which set on a woman who was stripped, cut and beaten. She had been attacked by a crowd for taking chocolates from US Marines. She ran into the French Legionnaire's house for protection. They drove her in an open jeep to a central location and dumped her out. The crowd by this time had caught up with her and began their brutal attack. She was finally rescued by a group of local women who took her to safety. Armed American and French peacekeepers in the area watched the entire event from the streets and rooftops and did not act. This event took place outside the front door of the "Journalists Hotel" in Mogadishu and was consequently all captured on film. The only other potential rescuers of the woman, female journalists in the hotel, had to be physically restrained for their own safety by the security guards at the hotel who prevented them going out onto the street. It was also rumoured that the crowd was incited by Islamic fundamentalists who were becoming more influential in Somalia and whose limited interpretation of 'sharia' law would impose greater restrictions on the movement of women.*

*The central character has been changed to a boy child for the purposes of this exercise.*

**CASE STUDY No. 1d: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a child screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

A **girl** is on her knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround her. Some are throwing stones. Two of the men close to her are whipping her with branches, which make a hissing sound as they crack down with force on her back. She is bleeding and there are bloody cuts on her arms and legs and across her face. She cries out for mercy but the jeering continues.

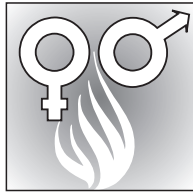
An onlooker informs the soldiers that she is being punished because she is identified as a member of a militia group. She killed and mutilated some of her neighbours. She has disgraced her family, the informant says, and the crowd is punishing her.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They know that in the militia contingents the children were drugged and out of control. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

- What is your reaction to this scenario?
- What are the causes for the attack on the girl? What are the likely cultural norms/values that permit this behaviour? What are the gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

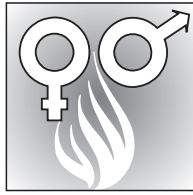


**Key Points:**

- Look at the language (tension, mistrust, hate, ridicule).
- What would the soldiers do at home if they encountered a similar incident?.
- To what extent should the culture dictate the reaction?
- Is this a human rights abuse or not?
- What are the implications for escalation if they intervene?
- What about the confidence and trust of the local population?
- What message are the soldiers sending if they ignore the incident?
- What future is there for children's rights here?

*\*This is based on a true story – it happened in Somalia in 1992. The original story is about a mob which set on a woman who was stripped, cut and beaten. She had been attacked by a crowd – for taking chocolates from US Marines. She ran into the French Legionnaire's house for protection. They drove her in an open jeep to a central location and dumped her out. The crowd by this time had caught up with her and began their brutal attack. She was finally rescued by a group of local women who took her to safety. Armed American and French peacekeepers in the area watched the entire event from the streets and rooftops and did not act. This event took place outside the front door of the "Journalists Hotel" in Mogadishu and was consequently all captured on film. The only other potential rescuers of the woman, female journalists in the hotel, had to be physically restrained for their own safety by the security guards at the hotel who prevented them going out onto the street. It was also rumoured that the crowd was incited by Islamic fundamentalists who were becoming more influential in Somalia and whose limited interpretation of 'sharia' law would impose greater restrictions on the movement of women.*

*The central character has been changed to a girl child for the purposes of this exercise.*



### **CASE STUDY No. 2: “CHILD SOLDIERS”**

Seven UN marked vehicles pull out of the military base where peacekeepers are stationed. They drive on a familiar road towards town, each carrying members of a battalion under your command who are going on duty. The road, lined with trees, is quiet and they have just begun to pick up speed. As soon as the last two vehicles are out of the gate there is gunfire. The first two vehicles are caught in an attack. The driver and one of the soldiers are killed, a number of others wounded. The last vehicle calls for reinforcements.

Meanwhile, the peacekeepers fire into the trees although they cannot see any of the combatants who are still hiding there and returning fire. The reinforcements arrive within minutes and drive into the forest. They capture some of the attackers. The rest get away on foot.

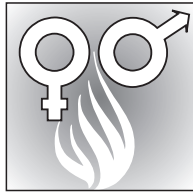
Under arrest are three youths of about 20 years old, and four children, between the ages of 10 and 14. They are all armed.

#### **In small groups discuss the following:**

- How would you anticipate that the peacekeepers would react to this situation?
- Do the child combatants have rights that are different from the rights of an adult combatant captured or arrested during conflict? If so, what are they?
- Should the child combatants be treated any differently from the adult combatants? If so, how?
- Are there any gender issues involved here?
- If you were the officer in command at this base, what specific, concrete steps would you take in the immediate aftermath of this incident, bearing in mind your responsibility for the welfare of your soldiers and the prisoners? *(If there are no participants of a sufficiently senior rank in the group, the group should identify what they would expect of the officer in charge in such circumstances).*

#### **Key Points:**

- Anger and humiliation of troops involved – and of their colleagues; fear of retaliation against killers; horror at realization that children are potential killers.
- All children up to age 18 are protected under the Convention on the Rights of the Child (Article 1); no children are to be recruited to armed forces under the age of 15 (Article 38 – however, The Child Soldiers Protocol, January 2000, seeks to establish 18 as the minimum age for direct entry into hostilities, for compulsory recruitment and for any recruitment or use in hostilities by

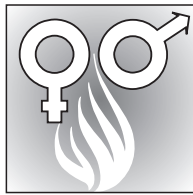


non-governmental armed groups); children are to be protected from sexual exploitation (Article 34); States Parties are responsible to ensure the care of children and that they are not victims of abuse or violation or torture.

- Opportunity for discussion of children in armed conflict:
  - They remain children.
  - Many are abducted by military groups and subsequently submitted to brainwashing – drugs, sensory deprivation, forced acts of terror etc.
  - Many are reported to be among the most fearless and brutal fighters.
  - They have witnessed horrors, have been threatened themselves with death, torture and/or dismemberment.
  - Girls specifically are used as sex slaves, ‘wives’ and are hired out for prostitution, as well as being used as scouts, cooks, messengers.
  - Boys are used more for armed combat, but also in many of the same categories as girls.
  - They have been deprived of a healthy childhood, love, affection, safety, an education, health care and a future.
  - Many are destroyed emotionally if not physically.
  - Most of them have no skills to offer a post-war society.
  - The best hope of recuperation is in the family, in their community.
  - Many are rejected after the war because of the problems they present.
  - Many are orphans.
- Treatment of children depends on their age.
- Separation of boys/girls: men/women.
- Girls’ experience in conflict may be very different and very specific.
- Girls could be under ‘protection’ of ‘husband’ who may be or may not be among captured group.
- Regard for safety of children, protected from recriminatory acts.
- Adequate detention facilities (male and female).
- Who is to be informed?
- De-briefing for soldiers involved in fight; meeting with all staff; outline of actions for treatment of prisoners; selection of guards; explanation of essential elements of CRC; description of actions to be taken, authorities informed, etc. (Red Cross, UNICEF, NGOs caring for children, police, Force commander, other civil authorities...).

**SLIDE 14 – CONCLUSION**

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**Ensure that the following points have been adequately captured:**

- Participants in Peacekeeping Operations are to protect the human rights of affected populations.
- IHL and HR provide the standards for procedures necessary for successful missions: arrests, crowd control, searches, detention, and interrogation.
- HR norms become legally binding on states.
- Participants in Peacekeeping Operations are likely to be called upon to respond to violations they witness. In delivery of their mandate they are encouraged to act in accordance with HR and IHL principles.
- IHL and HR outline specific violations (e.g. sexual and gender-based violence).
- IHL and HR allow peacekeepers and the international community to identify and prosecute offenders.


Finally:

- A rights-based approach has a solid grounding in law.
- There are individual and collective responsibilities.
- Find out about and remain aware of the legal standards, norms and principles.

## **SLIDE PRESENTATION**

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### **SLIDE 1**



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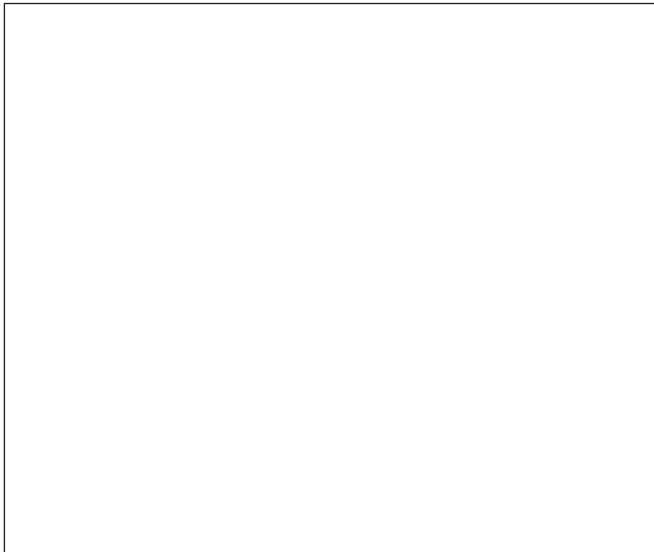
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### **SLIDE 2**



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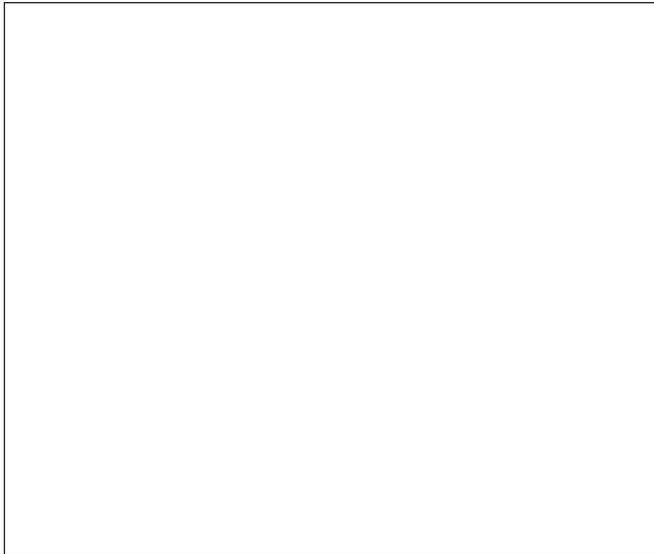
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**SLIDE 3**



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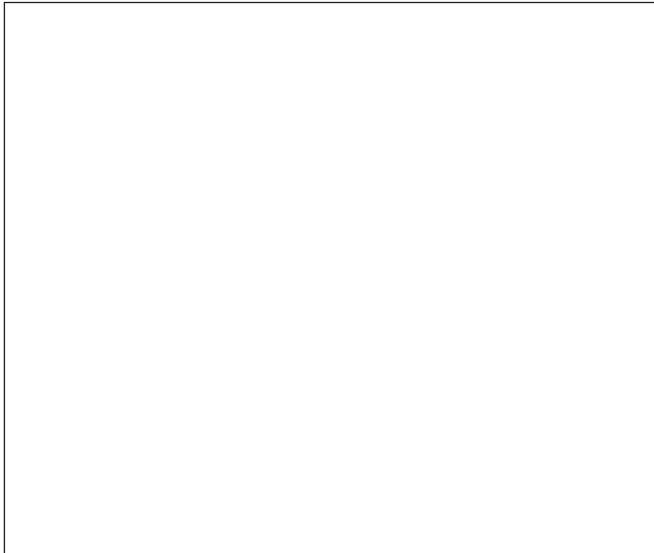
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**SLIDE 4**



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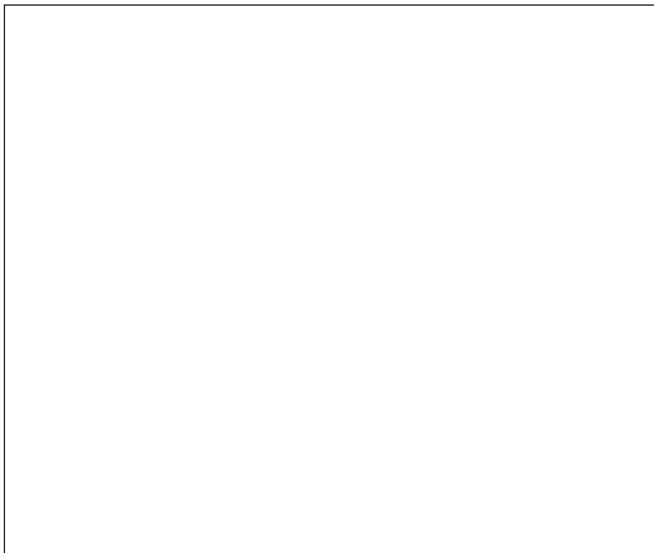
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**SLIDE 5**



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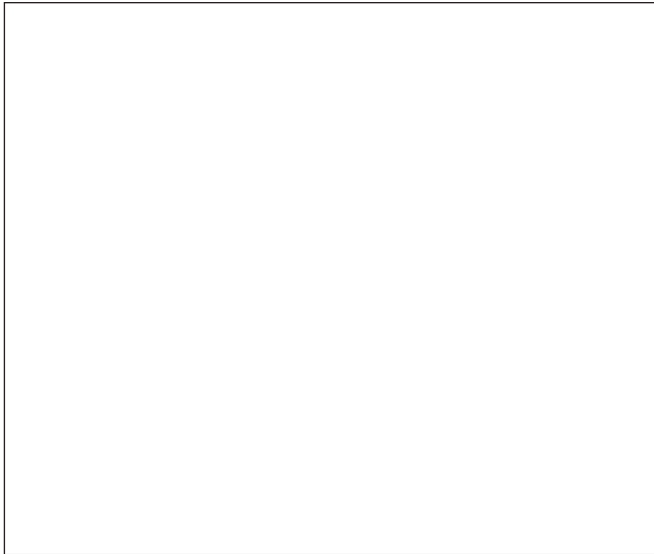
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**SLIDE 6**



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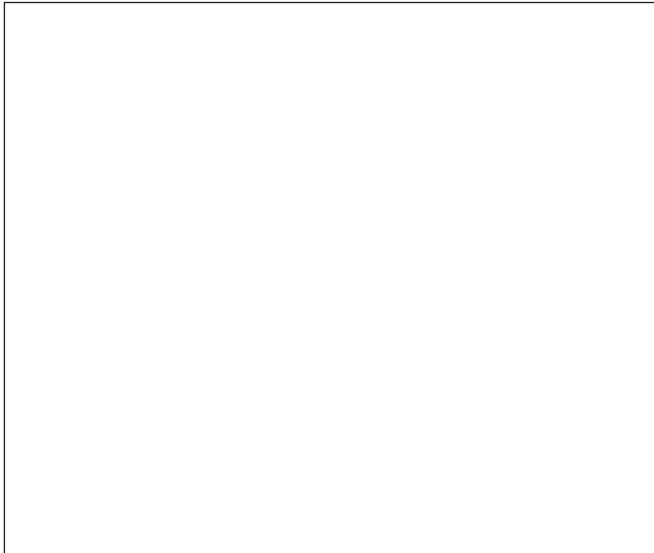
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**SLIDE 7**



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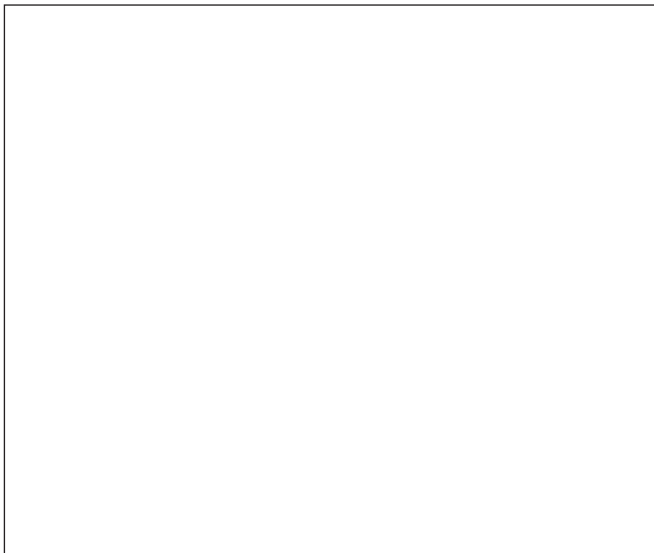
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**SLIDE 8**



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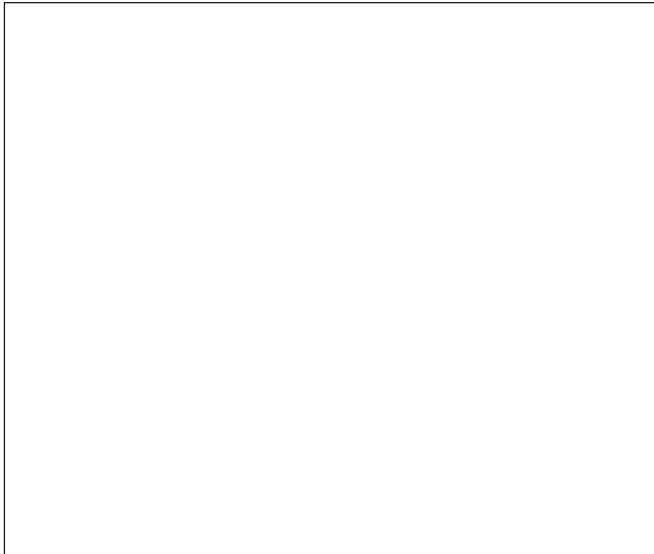
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**SLIDE 9**



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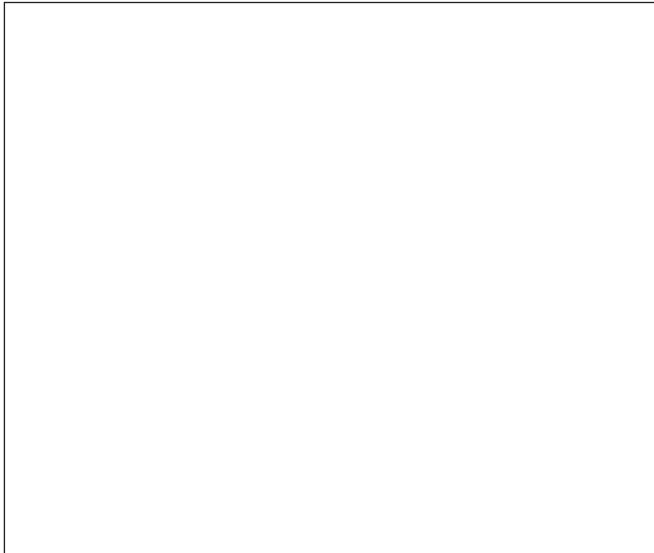
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**SLIDE 10**



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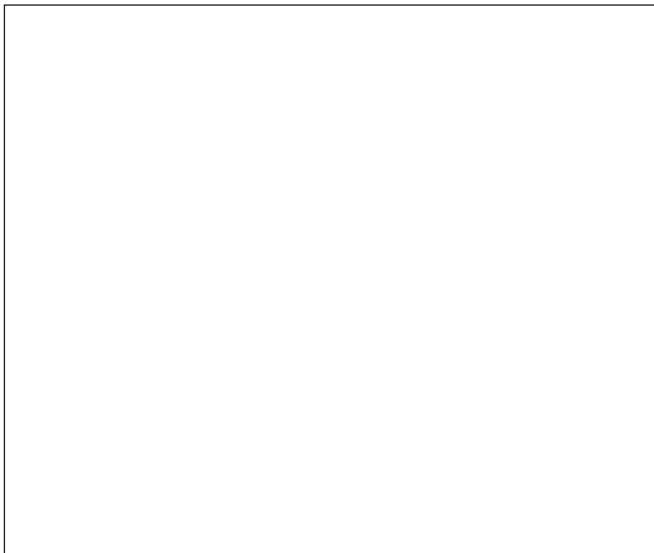
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**SLIDE 11**



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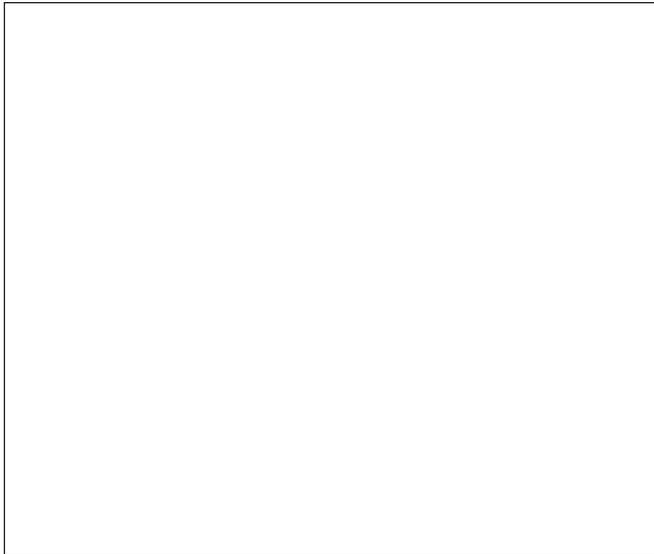
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**SLIDE 12**



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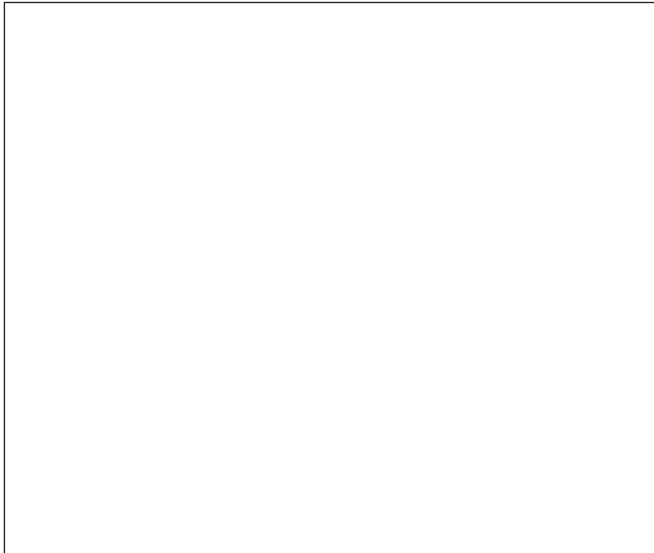
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**SLIDE 13**



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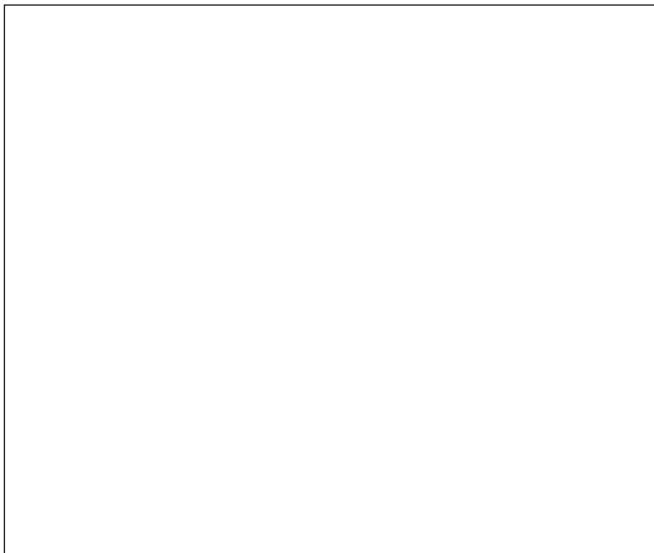
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**SLIDE 14**



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## **ADDITIONAL MATERIALS**

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### **TRAINER NOTE:**

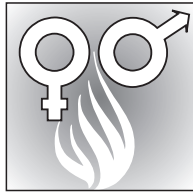
*The following Case Studies are provided as options to what exists in this module, particularly if the participants already have a knowledge of human rights issues and are of a sufficiently experienced and senior rank to deal with the cases. If the trainer is planning further courses on this subject, these cases could be used as they build on the material in this preliminary course.*

### **CASE STUDY: PEACEKEEPER VIOLATIONS**

In 1995, Redd Barna (Save the Children), Norway, published a report documenting the experiences regarding child abuse by UN Peacekeeping Forces in Mozambique (UNOMOZ) from April 1993 to 1995. After a commission of inquiry confirmed the allegations, the soldiers implicated were sent home. The following is a summary from the report of the testimony of a young prostitute:

She is 17 years old and supports her mother and six younger brothers and sisters through prostitution. She says that she does not think that her mother knows about her activities (**Redd Barna Staff:** The mother actually does know about it but it is not talked about. She is desperate about the situation but, in a way, has got to live with it as it is the only way to support her children because the father has abandoned the family).

The girl told how prostitution in Beira (the second largest town in Mozambique) was organised and how the girls try to protect themselves against violence, in small groups. She told that the girls are 13 years and older. She told that 'elder men' often pay extra if the girls accept not to use condoms. She said that most of her clients were UN staff, both black and white. She said that she had a few permanent customers and she used to have sex with one man every night. She also informed (the investigator) that some of the men became very violent if the girls did not accept to do what they wanted and threw them out without pay. She herself had been beaten several times because she did not want to have oral sex. She told that Hotel Mozambique is one of the hotels where UN staff often receive girls (this hotel had accommodated UNOMOZ and UNOHAC).



She had been pregnant once when she was 16 but had undergone an abortion. Presently she was not working as she suffered from constant pain in her stomach.<sup>16</sup>

**In small groups discuss the following:**

- What is your personal reaction to the scenario?
- What are the gender issues?
- What human rights principles are involved in this situation? Child rights? Women's rights?
- Have any violations of the Code of Conduct for peacekeepers occurred? What repercussions should there be for the violators?
- What can peacekeepers and the UN system do to address violations of children's rights by peacekeepers?

**CASE STUDY: THE WOMEN PROTEST**

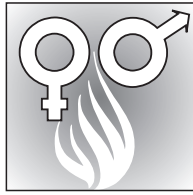
A large number of women participated as combatants in the recent war in Absurdistan. It is estimated that 30% of the Absurdistan Liberation Army (ALA) were women. Now, after the war, both government and rebel forces are engaged in a Disarmament, Demobilization and Reintegration (DDR) programme which is managed by the UN Mission in Absurdistan (UNMIA).

This programme is under-resourced. However, disarmament has proceeded without incident and the weapons are destroyed. The former combatants are moving through the rest of the programme at a reasonable speed. Some have already left the camps and returned to their communities. These tended to be the better educated and more highly skilled, who could return to former employment. Others, whose families came to find them at the camps, have left for home together with either a food supply and farm utensils or vouchers to be exchanged for essential commodities.

The health checks and AIDS screening is complete. All ex-combatants have been supplied with two sets of clothes (underwear, shirt and trousers), blankets and boots. Many are undergoing skills upgrading prior to departure and for others the International Office of Migration (IOM) is setting up vocational classes and language lessons closer to their homes. Some await further medical care.

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16 Ernst Schade, "Experiences with regard to the United Nations Peace-keeping Forces in Mozambique", Redd Barna, Norway, 1995



The female ex-combatants have been vocal in their demands for specialized medical care. Apart from attending births, the medical staff have not been able to attend to the women's reproductive health needs. There are no specialists in the team.

The women protested about receiving male underwear and trousers with no skirts. They protested that there were no sanitary pads available. The women have also been given some food supplies and vouchers to exchange. They have received no cash loans or credit (unlike the men who undergo vocational training) and they have not been offered training opportunities.

They have sent a signed petition to the Camp Commander requesting these services. They explain that they also fought in the war and now they fear they are expected to go back home to the kitchen and the family. They consider this an abuse of the rights they fought to win during the war.

**In small groups discuss the following:**

- What is your personal reaction to the scenario?
- What are the gender issues?
- What human rights principles are involved in this situation – if any?
- How do you think the Camp Commandant should respond to the women's petition?
- In your report to your senior officer what recommendations, in terms of a gender analysis, would you recommend for future DDR programmes?

**TRAINER NOTE:**

*The following extracts from both the Qur'an and the Old Testament are provided as a resource for the trainer in order to deal with inaccurate references to these books, which participants may make in an effort to prove sanction for their opinions. It is not offered as a reference which will always be needed, but it may prove useful in some contexts. The Qur'an in particular speaks strongly in favour of women's rights, the more so if the cultural and historical context is considered.<sup>17</sup>*

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**1. THE QUR'AN AND THE TREATMENT OF WOMEN**

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**Chapter 4, Section 1**

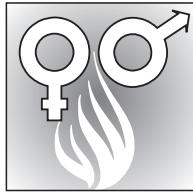
- 1 Keep your duty to your Lord, Who created you from a single being and created its mate of the same kind, and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights) and (to) the ties of relationship.
- 3 And if you fear you cannot do justice to orphans, marry such women as seem good to you, two or three or four; but if you fear that you will not do justice, then (marry) only one or that which your right hand possess. This is more proper that you may not do an injustice.
- 4 And give women their dowries as a free gift.
- 6 And when you make over to them (orphans) their property, call witnesses in their presence.
- 7 For men is a share of what the parents and near relatives leave, and for women a share of what the parents and near relatives leave, whether it be little or much – an appointed share.

**Chapter 4, Section 2**

- 11 Allah enjoins you concerning your children: for the male is the equal of the portion of two females; but if there be more than two females, two-thirds of what the deceased leaves is theirs; and if there be one, for her is the half.

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<sup>17</sup> "Qur'an and Woman" by Amina Wadud, Oxford University Press, 1999 is recommended to those interested in this subject.



### **Chapter 4, Section 3**

- 15 And as for those of your women who are guilty of an indecency, call to witness against them four (witnesses) from among you: so if they bear witness, confine them to the houses until death takes them away or Allah opens a way for them.
- 19 O you who believe, it is not lawful for you to take women as heritage against (their Will). Nor should you straighten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.
- 20 And if you wish to have one wife in place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering her and doing her manifest wrong.

### **Chapter 4, Section 4**

- 24 And all married women except those whom your right hand possess (are forbidden)<sup>18</sup>; this is Allah's ordinance to you.

### **Chapter 4, Section 5**

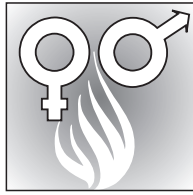
- 32 And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of his grace.

### **Chapter 4, Section 6**

- 34 Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient guarding the unseen as Allah has guarded. And as to those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them.
- 35 And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. And if they both desire agreement, Allah will effect harmony between them.

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<sup>18</sup> It is thus forbidden to a man that he should marry a woman who is already married. An exception is made regarding those who are taken in war. If such women convert to Islam and cannot be sent back, it is lawful to take them in marriage even if they are not divorced by former husbands. Another possible meaning is that all women are forbidden to you except those whom you have lawfully married.



- 36 And serve Allah, and associate naught with him, and be good to the parents and to the next of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hand possesses.

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## **2. THE OLD TESTAMENT AND THE CREATION OF ADAM AND EVE**

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### **Genesis, Chapter 1**

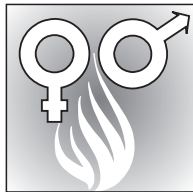
- 7 And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.
- 18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.
- 21 And the Lord God caused a deep sleep to fall upon Adam, and he slept and he took one of his ribs, and closed up the flesh instead thereof;
- 22 And the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man.
- 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

## **PARTICIPANT HANDOUTS**

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### **QUICK EXERCISE**

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### **MISTAKEN IDENTITY**

Life is returning to normal in a post-conflict society. A UN Peacekeeping Mission is monitoring the return of refugees and returnees prior to an election.

A man and a woman had been shopping in the local market. She was young and attractive with dark skin, long dark hair and was wearing shorts. The man looked like a local man. They left the market at the same time and as they parted they hugged each other 'Goodbye'. He walked towards his car and she continued walking up the street. A group of local people started throwing rotten vegetables at the woman and chased her up the street, yelling obscenities. The man turned and tried to help her but a crowd had gathered and started abusing him too. Dozens of people joined in and the police had to be called to prevent a riot.<sup>19</sup>

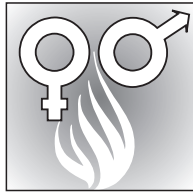
### **QUESTIONS:**

- Why do you think this woman was chased?
- What was the cause of the violence?
- What are the human rights issues here?
- Can this behaviour ever be justified?
- What do you think might be the underlying source of the anger?
- Would a man be judged in the same way for how he was dressed?
- Would an attack be warranted if the woman was a prostitute a) with a local man; b) with a peacekeeper?

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<sup>19</sup> This is based on a true story. They were both UN international staff. A hug was mistaken for a kiss. She was thought to be a local prostitute.



**CASE STUDY No. 1a: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a woman screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

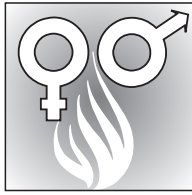
A woman is on her knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround her. Some are throwing stones. Two of the men close to her are whipping her with branches which make a hissing sound as they crack down with force on the woman’s back. She is bleeding and there are bloody cuts on her arms and legs and across her face. She cries out for mercy but the jeering continues.

An onlooker informs the soldiers that she is being punished because she ‘fraternized’ with some of the peacekeeping soldiers. She has disgraced her family, the informant says, and the crowd is punishing her.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They all know this is a strictly hierarchical society, where women cannot act alone and where subordination of women is widespread. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

- What is your reaction to this scenario?
- What are the causes for the attack on the woman? What are the likely cultural norms/values that permit this behaviour? What are the gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

**CASE STUDY No. 1b: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a man screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

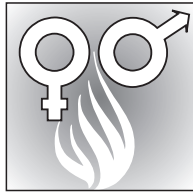
A man is on his knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround him. Some are throwing stones. Two of the men close to him are whipping him with branches that crack down with force on the man’s back. He is bleeding and there are bloody cuts on his arms and legs and across his face. He cries out for mercy but the jeering continues.

An onlooker informs the soldiers that he is being punished because he is known to be a thief who has attacked and looted from many poor people. He has disgraced his family, the informant says, and the crowd is punishing him.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They all know that summary punishment is common for theft. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

- What is your reaction to this scenario?
- What are the causes for the attack on the man? What are the likely cultural norms/values that permit this behaviour? Are there any gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

**CASE STUDY No. 1c: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a child screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

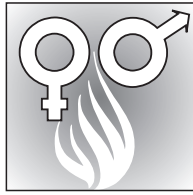
A boy is on his knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround him. Some are throwing stones. Two of the men close to him are whipping him with branches which make a hissing sound as they crack down with force on the boy’s back. He is bleeding and there are bloody cuts on his arms and legs and across his face. He cries out for mercy but the jeering continues.

An onlooker informs the soldiers that he is being punished because he is identified as a member of a militia group. He killed and mutilated some of his neighbours. He has disgraced his family, the informant says, and the crowd is punishing him.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They know that in the militia contingents the children were drugged and out of control. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

- What is your reaction to this scenario?
- What are the causes for the attack on the boy? What are the likely cultural norms/values that permit this behaviour? What are the gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?

**CASE STUDY No. 1d: “IT’S THE CULTURE”\***

A humanitarian Peacekeeping Mission is established in this country. A group of ten soldiers, armed and wearing uniforms and blue berets, is patrolling one of the main roads of the capital.

They have been in the country for a few months and are exhausted by the tension all around them. They were first greeted as ‘saviours’, but now they feel mistrusted and even hated. As they near a side street, the sound of a child screaming reaches their ears, above the sound of jeering men. They hasten their step and turn a corner.

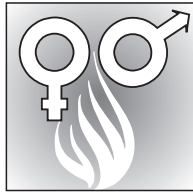
A girl is on her knees in the middle of a dusty road. Some fifty men make a hissing sound as they surround her. Some are throwing stones. Two of the men close to her are whipping her with branches which make a hissing sound as they crack down with force on her back. She is bleeding and there are bloody cuts on her arms and legs and across her face. She cries out for mercy but the jeering continues.

An onlooker informs the soldiers that she is being punished because she is identified as a member of a militia group. She killed and mutilated some of her neighbours. She has disgraced her family, the informant says, and the crowd is punishing her.

The soldiers turn around and continue their patrol. They notice that soldiers from another contingent, who are keeping guard from nearby rooftops, are also just watching and not reacting to the scene. They know that in the militia contingents the children were drugged and out of control. This incident reflects the prevailing culture and has little, if anything, to do with war: it is a family matter. The group continues the patrol.

**In small groups discuss the following:**

- What is your reaction to this scenario?
- What are the causes for the attack on the girl? What are the likely cultural norms/values that permit this behaviour? What are the gender issues involved? Do these norms/values conflict with international human rights?
- What would you consider to be an appropriate response on the part of peacekeepers to such an incident? Can they take any action? If so, on what basis? If not, on what basis?
- If these soldiers were under your command, what would you expect them to do?



### **CASE STUDY No. 2: “CHILD SOLDIERS”**

Seven UN marked vehicles pull out of the military base where peacekeepers are stationed. They drive on a familiar road towards town, each carrying members of a battalion under your command who are going on duty. The road, lined with trees, is quiet and they have just begun to pick up speed. As soon as the last two vehicles are out of the gate there is gunfire. The first two vehicles are caught in an attack. The driver and one of the soldiers are killed, a number of others wounded. The last vehicle calls for reinforcements.

Meanwhile, the peacekeepers fire into the trees although they cannot see any of the combatants who are still hiding there and returning fire. The reinforcements arrive within minutes and drive into the forest. They capture some of the attackers. The rest get away on foot.

Under arrest are three youths of about 20 years old, and four children, between the ages of 10 and 14. They are all armed.

#### **In small groups discuss the following:**

- How would you anticipate that the peacekeepers would react to this situation?
- Do the child combatants have rights that are different from the rights of an adult combatant captured or arrested during conflict? If so, what are they?
- Should the child combatants be treated any differently from the adult combatants? If so, how?
- Are there any gender issues involved here?
- If you were the officer in command at this base, what specific, concrete steps would you take in the immediate aftermath of this incident, bearing in mind your responsibility for the welfare of your soldiers and the prisoners.



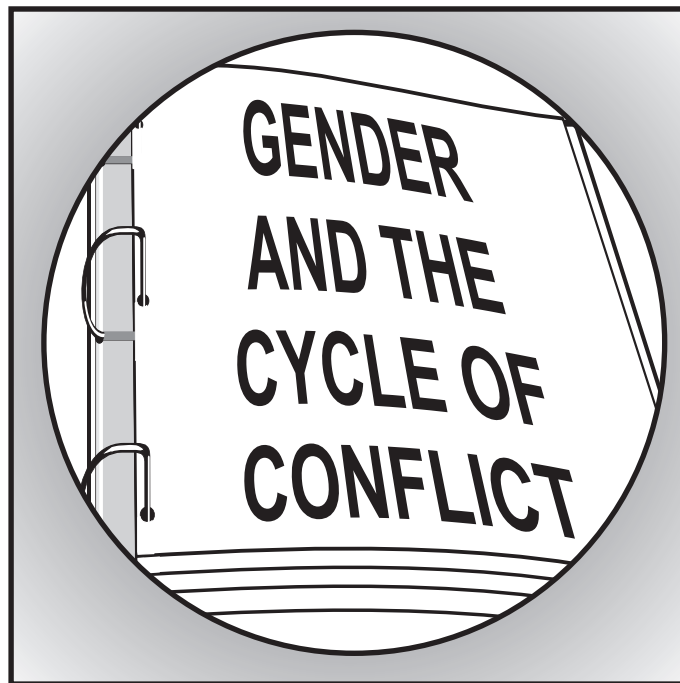
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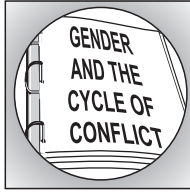
***MODULE 3: GENDER AND THE CYCLE  
OF CONFLICT***

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**TRAINER NOTE:**

*This module is intended to encapsulate the principle learning and to provide participants with the opportunity to really think about what they can do. It is designed mainly as an open forum to collect ideas, search for solutions and look ahead with positive anticipation. It is important to point out the positive aspects of conflict, the resilience and capacity of all populations and the opportunities that exist for participants to play a positive role in PSO – if they acquire a gender perspective. Also make sure that participants of all levels think ‘up and down’ as much as possible and do not get away by saying “it’s not my job”, but rather “I have ideas and abilities – I can always suggest or recommend”.*

*This module is optional. Its primary purpose is to provide a framework for further thought and reflection – probably on a different occasion – but alternatively it could be included in place of other material, depending on the participant group and their degree of knowledge.*

**Time:**

- 45 minutes

**Format:**

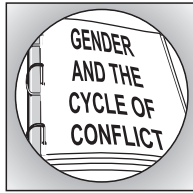
- Group discussion, slide presentation

**Materials:**

- “What Can I Do?”
- 2 flipcharts, pens, tape
- Coloured ‘Post-it’ notes, large size

## INTRODUCTION

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This session will review:

- The positive outcomes of conflict.
- How the integration of a gender perspective ensures a sustainable peace.
- What identifiable, concrete steps members of peacekeepers can take to ensure a gender perspective in peace support operations.

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## COMMENT

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There has been a focus primarily on the horrors, the negative outcomes, the loss, suffering, disruption and confusion of war – the dislocation of populations, absence of adequate social services, assumption of enormous burdens of responsibility by women, the emasculation and terrorizing of enemies, the appalling human waste and the loss of trust and hope.

But there are positive aspects to conflict. Conflict is a fluid and ambiguous concept. It usually has a negative sense and is seen as the opposite of harmony, cooperation or peace. Conflict is an essential feature of existence and much that is positive can come out of the experience. People learn to deal with conflict in a way that reduces tension and hostility, and with this knowledge are better equipped for the future. People strengthen their coping skills, devise new strategies, assume leadership, learn new skills.

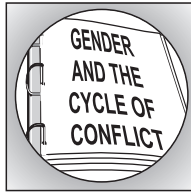
*“We can choose how we express conflict energy. When expressed and handled constructively, conflict can act as a catalyst for personal, social and political change and transformation. When it is expressed destructively, conflict fosters the violence and damage that is familiar in wars and violent conflicts.”<sup>20</sup>*

### **ASK:**

- What are some of the positive outcomes of warfare?
  - Expansion of public roles for women.
  - Shifts in labour market provide employment opportunities for women.

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20 Professor Tom Woodhouse and Dr Tamara Duffey, “Understanding Conflict, Basic Concepts and Practical Skills”, Training for OSCE, Kosovo, May 2000



- Establishment of war crimes tribunals.
- Emergence of civil society organizations and women's organizations.
- Availability of resources for women's organizations.
- Recognition of the effects of trauma on women and men.
- Growth of gender sensitivity among some national policymakers (re-writing of Constitution and legislation).
- Return of émigrés.
- Development of skills – political, social, economic.

It is perhaps worth spending some time reflecting that in spite of the horrors of war there can often be, in the post-conflict phase, a moment to be captured to build on the positive impacts of war for local women. The social order can be reconstructed in ways that reconfigure gender relations – a positive step for both men and women. Women can redefine their gender identity and gender roles. The peacekeeping community can play a positive role in supporting these changes.

So now we know there are positive and negative outcomes, which is interesting, but what does it have to do with you, with me? And what can I do about all this anyway?

**TRAINER NOTE:**

*This may take some prompting as it may be a strange idea to some. It will be important here to keep the discussion very active.*

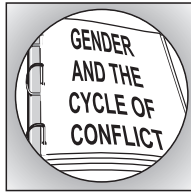
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**EXERCISE: "CONNECTIONS"**

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**DIRECTIONS FOR EXERCISE**

- 1) Participants will be divided into four groups.
- 2) Each group has 15 minutes to identify as many ideas as possible on "What Can I Do?" to support a gender perspective in a PSO.
- 3) As many ideas as possible are to be written on 'Post-its' or sheets of paper or cards.
- 4) Groups will be asked to identify their ideas and attach them to the appropriate sheets (which coincide with the list on the "What Can I Do?" slide).



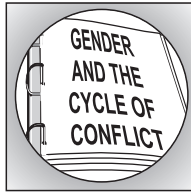
- 5) During the discussion period, each group should be asked to add something new, not repeat what has already been said. This can be avoided by giving each group different subject areas.
- 6) Solutions are to be classified in 'clusters' as they are posted.

**TRAINER NOTE:**

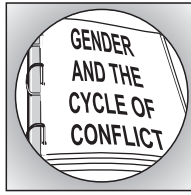
*Remind participants to think about all levels of the Peacekeeping Operation: up, down and sideways. Remind them to think of other agencies in the field, of their own personal responsibility, what they can do in cooperation with others and what they might recommend to others or agitate to see effected. The answers to this are likely to be really diverse. Below are a number of possibilities for a Shopping List of actions. This will vary every time the course is conducted. Be sure to collate the ideas, to ask for permission to re-use them – particularly those which have been tried already and were found to work. Embrace whatever is offered. Most of the suggestions below are intended to be practical first steps.*

**You can find out.....**

- Who is doing what?
- What other organizations/institutions are working here and what do they do?
- What is the procedure for monitoring and reporting human rights abuses?
- Is there a functioning and trusted national police service?
- If not, who is doing the work of a national police force?
- Does the public know how to report abuses?
- Are women targeted for information?
- Have there been gross human rights violations?
- Has the population been exposed to sexual violence?
- Who is providing counselling and post-trauma healing services?
- Where are 'victims' referred?
- Is this talked about?
- Are there female police officers? Counsellors? Social workers?
- Are there separate detention facilities? Do they have suitable washing and bathing facilities?
- Are boy and girl juvenile offenders appropriately cared for?
- How are men/women and boy/girl ex-combatants dealt with by DDR programmes?
- Are ex-combatant women's reproductive health needs catered to?



- Are training/vocational programmes provided for men and woman? Are they appropriate?
- Do reintegration programmes take women's needs into consideration?
- As a male, how is it appropriate for you to communicate with national females?
- What are the obstacles to communication?
- What national organs/mechanisms or reliable NGO mechanisms exist?
- Are you sufficiently familiar with the UDHR and CRC?
- Do your troops/officers need gender training?
- What are public attitudes towards 'working women'? What security implication does this have?
- Are the guidelines/rules regarding sexual harassment clear and public in your office?
- Are the guidelines clear and public regarding 'No go' areas (brothels, bars, trafficking houses)?
- Are you familiar with the procedures for the protection of trafficked women?
- If there are no procedures, who is responsible for the establishment of them?
- Do your hiring practices of local staff reflect a goal of gender equity?
- What can you do as an employer to support the capacities and responsibilities of local women?
- If you have spare capacity to offer local communities for reconstruction purposes, how do you ensure that you are sensitive to the gender division of labour and that you do not increase the burden of work for women?
- When working with refugees what are the particular security needs of women?
- How is distribution of food and other commodities organized?
- Are women and children receiving a fair share?
- Are you maintaining gender-disaggregated data?
- What does this data tell you about the nature, incidence and pattern of crime?
- Is domestic violence being reported? Followed up? How?
- What services exist for ex-combatant men with health/drinking/violence problems?
- Are women being targeted more than men for house evictions?
- What is being done to protect the rights of widows?
- How can I influence the leadership of this mission?



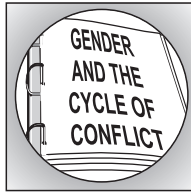
- As a leader, what steps can I take to ensure my troops/police are sensitive to gender concerns?
- How can I secure the agreement of the local authorities to hire and train more female police?
- Is there a gender-based action plan for this mission? If not, how do I get support to develop one?
- Are there Constitutional guarantees for the inclusion of women in political life? If so, how can our actions in the PSO provide support?

### ***CIVPOL***

- Ensure both men and women are invited to community meetings.
- Provide role models for women in the community.
- Provide 'gender' training as part of CIVPOL Induction, both pre-deployment and in the mission.
- Talk with police cadets and discuss the subject, as well as where they can go if a 'gender' problem emerges.
- Provide education for the community on this subject.
- Work with religious leaders.
- Use the media for education purposes on this subject.
- Establish women welfare officers in the communities we work in.
- Provide education – especially for children – on the legal systems, laws and human rights.
- Incorporate gender and human rights in peacekeeping pre-deployment training.
- Human rights and gender discussion groups institutionalized in workstations.

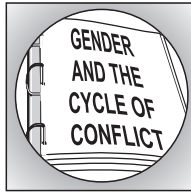
### ***MILITARY***

- Agreement by all member States to educate their respective people on the gender question.
- Monitor violations of HR and IHL and their impact on men and women.
- Integrate 'gender awareness' into Law of Armed Conflict training prior to deployment.
- Set an example through your own actions and words.
- Get CNN to cover successful operations, not just crises.
- Continue to develop the War Crimes Tribunal system so that it becomes more robust and usable across all Missions.
- Do not ruin the local economy with cash; find potential employment for locals.
- Don't force things through; consider the history of the country.



- Increase Civil Military Affairs activities.
- Apply what you have learned about sex and gender and human rights to the people in the mission area.
- Training on human rights principles.
- Make others advocate gender issues.
- Help others become aware of gender sensitivity and its relation to overall mission accomplishment.
- Share actual experiences regarding conflict, whether internal or international, domestic or regional and the relevance to the mission in a particular area.
- Know and understand the 'do's' and 'don'ts' to prevent any untoward actions being committed by peacekeepers.
- Set up an HR office.
- Know and understand the customs and traditions of the local population.
- Positive role models.
- Produce a video on the subject.
- Try to solve the problems by peaceful means and help the community overcome their problems by giving advice and best examples.
- Leaflets and handouts.
- Specific training for participants on Peacekeeping Operations about human rights and law and order.
- Monthly or bi-annual magazine on human rights.
- Strict mindset and orientation for peacekeepers on the standards of behaviour and Code of Conduct.
- Pre-deployment training in Gender and Peacekeeping Operations.
- Set a good example to win hearts and minds.
- Public information – film, movie, drama.
- Education and training for peacekeepers to know everything about the people, the culture, the problem, our own expectations.
- Continuing education programme through seminars, conference, discussion.
- All peacekeepers and those involved in PSO to be required to undergo seminars on gender.
- Sustained information campaign (worldwide) using the media and other communication channels.
- Incorporation of gender in the school curriculum.

**...and then you can act. Decisions and actions will be context-specific. Asking the questions is the first step.**



**TRAINER NOTE:**

*This list is dynamic and includes suggestions from previous training on the subject.*

*Feel free to add ideas from the list. If participants get stuck for ideas, offer one from the list in such a way as to solicit their response rather than give your own solution.<sup>21</sup>*

*To conclude this session, it will be important to review the process and the content.*

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<sup>21</sup> Innovative examples which demonstrate male involvement in solutions to problems include these from the Reproductive Health for Refugees Consortium:

- Tanzania: male refugees organize camp patrols to prevent incidents of gender-based violence and are counselling perpetrators
- Lebanon: Palestinian women refugees are investigating ways to include men in an initiative to address domestic violence in refugee communities
- Somalia: male refugees working with Islamic religious leaders to improve their acceptance of reproductive health services
- Thailand: male Burmese refugees are trained in reproductive health service provision as medics



PART

**6**

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***COURSE CONCLUSION***

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1. Peacekeeping Operations need clear, specific mandates and policies. They do not always have them and leaders are left to sort things out for themselves. Some participants are better placed – in terms of their rank, job, position – to effect change. Some have power and influence over policy and strategy. Others may think there is little they can do. It is important to recognize that everyone plays a role in this.
2. Peacekeepers are in the public eye and their action can influence and persuade, and demonstrate other ways of doing and being. Their behaviour can show a disregard for the population they work for, or the kind of respect that will assist and strengthen the community in its reconstruction. A conscious effort to approach peace operations from a gender perspective will protect the human rights of all the population, support the gains made by women and ensure women do not become invisible once the war is over.
3. In the chaos and confusion of conflict it is often difficult to find any answers, and far more difficult to know which are the right ones. Often it is a case of a better answer – that is all we can hope to achieve. It is easy to say that we are too busy to think about gender, that there are other priorities. To do that is to deny the reality of the society we work in, to consign the needs of over 50% of the population to invisibility – and it is essentially an absurdity. Gender exists whether we chose to acknowledge and act upon our understanding of it or not.
4. This is a realm where we constantly understand more about what gender means. Each culture, each sub-culture – with all the complexities that implies – will be different. There is always more to learn.
5. Gender equality and the values associated with it run counter to many cultures that are dominated by males who have no interest in change. This makes it doubly difficult.
6. We need to have realistic expectations. Alone, it is hard to effect change, but each one can contribute. As women have found in such conflicted environments, individuals alone are not enough, but a group of individuals, a collection of groups, and a mobilized population can accomplish wonders.
7. Finally, gender inequity has exacted a high human cost: it fosters abuse, it constrains development and it damages the spirit. Being aware is the first step towards correction. You just took this step.



**TRAINER NOTE:**

*Be sure to congratulate and thank the participants for their contribution. You could not have got to this point without them.*

*Save all the ideas which were collected. If possible, collate them after the training and send them/make them available to participants at a later date. This might be a useful reminder and give them something concrete to keep demonstrating their work.*

*All that remains now is the evaluation. The written version must be collected. Conduct an oral evaluation if time permits.*

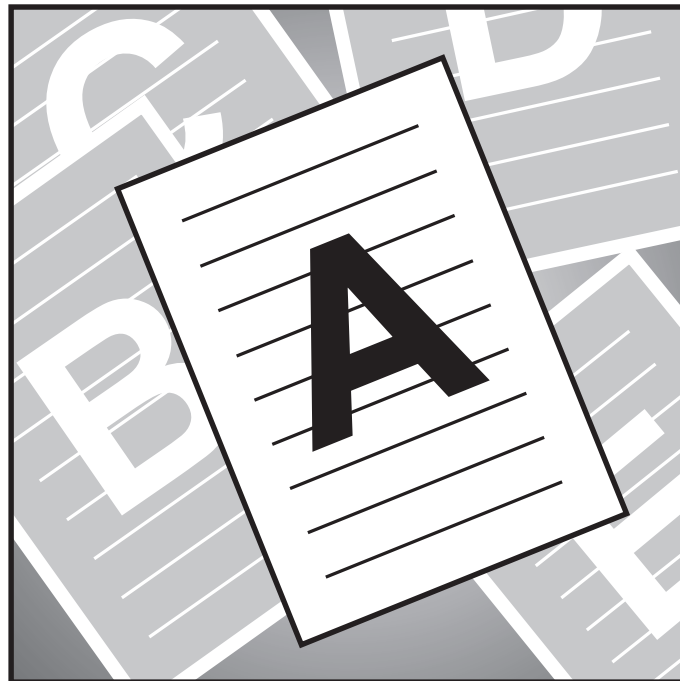
PART

**7**

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## ***APPENDICES***

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**Appendix A**

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**COURSE EVALUATION: "GENDER AND PEACEKEEPING"**

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**EVALUATION FORM I**

Your opinion of this course will be very useful for the planning of future courses. Please take the time to fill out this form.

**Part 1 Personal Information (OPTIONAL)**

- a) Title/Rank: \_\_\_\_\_
- b) Given Name: \_\_\_\_\_
- c) Family Name: \_\_\_\_\_
- d) Nationality: \_\_\_\_\_
- e) Organization or Employer: \_\_\_\_\_
- \_\_\_\_\_

***Please evaluate the course on the following scale:***  
***1 – Poor 2 – Marginal 3 – Acceptable 4 – Good 5 – Excellent***  
***Include additional comments if required***

**Part 2 Course Content**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
a) The training objectives were clearly outlined	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) Materials were presented in a logical and relevant sequence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Materials adequately covered subject matter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) Was there an adequate balance between presentation and discussion?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Additional comments:**

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**Part 3 Quality of Training**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
a) Overall effectiveness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) Printed materials	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Audio-visuals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Facilitator(s)**

a) Background/experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) Knowledge of subject	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Teaching/facilitating abilities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Additional comments:**


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**Part 4 Course Presentation Material**

<b>Topic</b>	<b>Content</b>					<b>Delivery</b>				
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
(1) Course Overview	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(2) What is Gender?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(3) Gender and Culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(4) Gender and Human Rights	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(5) What Can I Do?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

*(Tick those presentations included in this course)*



**Additional comments:**

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**Part 5    Learning**

List up to three things you found positive and useful on this course.

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List up to three things you found difficult or unclear on this course.

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What was the most important skill/knowledge you gained on this course?

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**Part 6 Results**

In what ways do you think this training will affect your work?

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**Appendix B****SAMPLE SCHEDULE****GENDER AND PEACEKEEPING**

<i>Time</i>	<i>Activity</i>	<i>Location/ Format</i>	<i>Comments</i>
8:00-8:20	Aims and objectives Personal introductions	Plenary	
8:20-8:30	Guidelines and Course Overview	Plenary	
8:30-9:00	Presentation and discussion: "A Gender Perspective I"	Plenary	
9:00-9:15	<b>BREAK</b>		
9:15-10:00	Presentation and discussion: "A Gender Perspective II"	Plenary	
10:00-10:20	<b>BREAK</b>		
10:20-11:15	Discussion and exercise: "Gender and Culture"	Plenary and Small groups	
11:15-11:30	<b>BREAK</b>		
11:30-12:00	Presentation and discussion: "A Gender Perspective III"	Plenary	
12:00-1:30	<b>LUNCH</b>		
1:30-2:15	Exercise: "A Gender Perspective"	Small groups	
2:15-2:30	<b>BREAK</b>		
2:30-3:15	Exercise: "Know Your Rights"	Small groups and Plenary	
3:15-3:30	<b>BREAK</b>		
3:30-4:00	Presentation: "Gender and Human Rights"	Plenary	
4:00-4:30	Exercise: "Reflections"	Individual and Small groups	
4:30-4:45	<b>BREAK</b>		
4:45-5:30	Exercise: "Case Studies"	Small Groups	
5:30	Conclusion	Plenary	



***Appendix C***

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***GENDER AND PEACEKEEPING***

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***PARTICIPANT INFORMATION***

<b><i>First Name</i></b>	<b><i>Last Name</i></b>	<b><i>Rank/Title</i></b>	<b><i>Job/Position</i></b>	<b><i>Contact (phone, email)</i></b>

[illegible]

## **Appendix D**

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### **LANGUAGE**

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#### **1. INTRODUCTION**

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Language is problematic when dealing with the concept of 'gender'. English allows for the differentiation to be made between sex and gender – although the two terms are often misused and are used synonymously. In many other languages, no such distinction is possible and one word is used for both meanings, allowing the context to indicate which meaning is being used. Some languages, recognizing the need to distinguish between sex and gender, have developed complex constructions to explain exactly what is meant by the word used. In other cases, here is little recognition provided in the language for the distinctions in definition between sex and gender.

As the concept of 'gender' becomes more broadly understood, it is to be expected that languages will develop new words or new ways of dealing with the definition that is culturally effective.

In an attempt to explore this aspect of 'gender', a simple limited research of the subject was conducted. The questions asked were as follows:

- "...the word 'gender' is not translatable in many cases, and there is often confusion or not a clear choice between the words 'sex' and 'gender'."
- "...if, after looking at the following English definition of the word, you would answer the following questions:

**"Gender refers to the socially constructed relations between men and women which arise out of the roles they play."**

- Is it possible to directly translate the word 'gender' in your language?
- If YES – what is the word?
- If NO – what are the difficulties?
- If NO – how would you explain the word into your language?

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22 Special thanks are owed to the following for their enthusiastic and helpful responses: Belgin Akaltan (Turkish), Yvan Conoir (French), Arben Gazioni (Albanian), Janis Kazaks (Latvian), Istvan Lipniczki (Hungarian), Simona Miculescu (Rumanian), Bosko Milivojevic (Croatian/Bosnian/Serbian), Tuula Nilson (Finnish), Gianni Rufini (Italian), Dirk Schindler (German), Hank Spierenberg (Dutch), Hakan Wallin (Swedish), Yamada (Japanese).

## **2. RESULTS**

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Not surprisingly, the results were diverse. In some cases answers were very full and thoughtful, and included examples. In other cases, the response was short and straightforward, largely because the answer was easy to provide. It should be noted that the respondents are not language experts but people who, in addition to using their own language, are frequently also superior English-speakers and, in many cases, English is their primary language or the language the work in. They all have experience working in an international milieu and are familiar with such linguistic challenges.

It should be emphasized that this was not intended to be a scientific survey, but rather an interesting exploration into the linguistic challenges of dealing with a difficult concept.

Interested trainers may well want to enlarge on this small body of knowledge by learning how 'gender' is handled in the language of course participants.

With the exception of Finnish, Hungarian and Japanese, all the languages listed below have Indo-European origins. They are roughly divided into various branches of that language group.

### **Albanian:**

- The equivalent word in Albanian for gender is: GJINI

### **Balto-Slavic:**

*Croatian, Serbian, Bosnian*

- Translation of the word gender is: SPOL
- Translation of the sentence in the message is: "Spol se odnosi na društveno uspostavljene odnose izme u muškaraca I ena koji proizlaze iz njihovih uloga."

### **Latvian**

- Sex, as in that of a newborn child, is 'dzimums', but the term is not used colloquially in that context. To ask the sex of a newborn you would ask if it is 'puika' (boy) or 'meitene' (girl).
- 'Dzimums' is normally used only in documents such as passport or driver's license. However, the term 'karšu' is used in categorizing the population to distinguish male adults (viriešu karšu cilvēks) from female adults (siesviešu karšu cilvēks).



- The term 'gender' is 'DZIMTE', but its use is limited to biology and grammar. Grammatically it makes a noun male or female as in French or German, and in biology it is a technical term describing the reproductive parts of plants.
- No offering by way of translation of the concept of 'gender roles' as in English.

**Anatolian:**

*Turkish*

**High German:**

*German*

**Low German-Middle Dutch:**

*Dutch*

**East Norse:**

*Swedish*

**Latin:**

*French*

*Italian*

*Rumanian*

*Spanish*

**Other European**

*Finnish*

*Hungarian*

**Asiatic**

*Japanese*



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**Appendix E**

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**CONVENTIONS**

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**UNIVERSAL DECLARATION OF HUMAN RIGHTS**

***Adopted and proclaimed by  
General Assembly Resolution 217 A (III) of 10 December 1948***

**Preamble**

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

**The General Assembly,**

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

**Article 1**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Article 2**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

**Article 3**

Everyone has the right to life, liberty and security of person.

**Article 4**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6**

Everyone has the right to recognition everywhere as a person before the law.

**Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9**

No one shall be subjected to arbitrary arrest, detention or exile.

### **Article 10**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

### **Article 11**

Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

### **Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

### **Article 13**

Everyone has the right to freedom of movement and residence within the borders of each State.

Everyone has the right to leave any country, including his own, and to return to his country.

### **Article 14**

Everyone has the right to seek and to enjoy in other countries asylum from persecution.

This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

### **Article 15**

Everyone has the right to a nationality.

No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

### **Article 16**

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Marriage shall be entered into only with the free and full consent of the intending spouses.

The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

### **Article 17**

Everyone has the right to own property alone as well as in association with others.

No one shall be arbitrarily deprived of his property.

### **Article 18**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

### **Article 19**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

### **Article 20**

Everyone has the right to freedom of peaceful assembly and association.

No one may be compelled to belong to an association.

### **Article 21**

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Everyone has the right to equal access to public service in his country.

The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

### **Article 22**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

### **Article 23**

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

Everyone, without any discrimination, has the right to equal pay for equal work.

Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

Everyone has the right to form and to join trade unions for the protection of his interests.

### **Article 24**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

### **Article 25**

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

### **Article 26**

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Parents have a prior right to choose the kind of education that shall be given to their children.

### ***Article 27***

Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

### ***Article 28***

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

### ***Article 29***

Everyone has duties to the community in which alone the free and full development of his personality is possible.

In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

### ***Article 30***

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



**CONVENTION ON THE ELIMINATION OF  
ALL FORMS OF DISCRIMINATION AGAINST WOMEN**

***Adopted and opened for signature, ratification and accession by  
General Assembly resolution 34/180 of 18 December 1979***

*Entry into force 3 September 1981, in accordance with article 27(1)*

**The States Parties to the present Convention,**

Noting that the Charter of the United Nations reaffirms faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,

Noting that the Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex,

Noting that the States Parties to the International Covenants on Human Rights have the obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights,

Considering the international conventions concluded under the auspices of the United Nations and the specialized agencies promoting equality of rights of men and women,

Noting also the resolutions, declarations and recommendations adopted by the United Nations and the specialized agencies promoting equality of rights of men and women,

Concerned, however, that despite these various instruments extensive discrimination against women continues to exist,

Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity,

Concerned that in situations of poverty women have the least access to food, health, education, training and opportunities for employment and other needs, Convinced that the establishment of the new international economic order based on equity and justice will contribute significantly towards the promotion of equality between men and women,

Emphasizing that the eradication of apartheid, all forms of racism, racial discrimination, colonialism, neo-colonialism, aggression, foreign occupation and domination and interference in the internal affairs of States is essential to the full enjoyment of the rights of men and women,

Affirming that the strengthening of international peace and security, the relaxation of international tension, mutual co-operation among all States irrespective of their social and economic systems, general and complete disarmament, in particular nuclear disarmament under strict and effective international control, the affirmation of the principles of justice, equality and mutual benefit in relations among countries and the realization of the right of peoples under alien and colonial domination and foreign occupation to self-determination and independence, as well as respect for national sovereignty and territorial integrity, will promote social progress and development and as a consequence will contribute to the attainment of full equality between men and women,

Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields,

Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so far not fully recognized, the social significance of maternity and the role of both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole,

Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women,

Determined to implement the principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all its forms and manifestations,

**Have agreed on the following:**

## ***PART I***

### ***Article 1***

For the purposes of the present Convention, the term 'discrimination against women' shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

### **Article 2**

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake: (a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;

- (a) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;
- (b) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;
- (c) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;
- (d) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;
- (e) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;
- (f) To repeal all national penal provisions which constitute discrimination against women.

### **Article 3**

States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

### **Article 4**

1. Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.
2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

**Article 5**

States Parties shall take all appropriate measures:

- (a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- (b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

**Article 6**

States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

**PART II**

**Article 7**

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- (a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- (b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- (c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

**Article 8**

States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

### **Article 9**

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.
2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

## **PART III**

### **Article 10**

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- (a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- (b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- (c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- (d) The same opportunities to benefit from scholarships and other study grants;
- (e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
- (f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- (g) The same Opportunities to participate actively in sports and physical education;
- (h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

**Article 11**

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- (a) The right to work as an inalienable right of all human beings;
- (b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
- (c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
- (d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;
- (e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
- (f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:

- (a) To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;
- (b) To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;
- (c) To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of childcare facilities;
- (d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.

3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

### **Article 12**

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.
2. Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

### **Article 13**

States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- (a) The right to family benefits;
- (b) The right to bank loans, mortgages and other forms of financial credit;
- (c) The right to participate in recreational activities, sports and all aspects of cultural life.

### **Article 14**

1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.
2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:
  - (a) To participate in the elaboration and implementation of development planning at all levels;
  - (b) To have access to adequate health care facilities, including information, counselling and services in family planning;
  - (c) To benefit directly from social security programmes;
  - (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;
  - (e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self employment;

- (f) To participate in all community activities;
- (g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
- (h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

## **PART IV**

### **Article 15**

1. States Parties shall accord to women equality with men before the law.
2. States Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.
3. States Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.
4. States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

### **Article 16**

1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women:
  - (a) The same right to enter into marriage;
  - (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
  - (c) The same rights and responsibilities during marriage and at its dissolution;
  - (d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount;
  - (e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;



- (f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount;
  - (g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation;
  - (h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.
2. The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

## **PART V**

### **Article 17**

1. For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a Committee on the Elimination of Discrimination against Women (hereinafter referred to as the Committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty-fifth State Party, of twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principal legal systems.
2. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.
3. The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.
4. Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

5. The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.
6. The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.
7. For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.
8. The members of the Committee shall, with the approval of the General Assembly, receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.
9. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

### **Article 18**

1. States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect:
  - (a) Within one year after the entry into force for the State concerned;
  - (b) Thereafter at least every four years and further whenever the Committee so requests.
2. Reports may indicate factors and difficulties affecting the degree of fulfilment of obligations under the present Convention.

### **Article 19**

1. The Committee shall adopt its own rules of procedure.
2. The Committee shall elect its officers for a term of two years.

### **Article 20**

1. The Committee shall normally meet for a period of not more than two weeks annually in order to consider the reports submitted in accordance with article 18 of the present Convention.

2. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee.

### **Article 21**

1. The Committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of reports and information received from the States Parties. Such suggestions and general recommendations shall be included in the report of the Committee together with comments, if any, from States Parties.
2. The Secretary-General of the United Nations shall transmit the reports of the Committee to the Commission on the Status of Women for its information.

### **Article 22**

The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their activities. The Committee may invite the specialized agencies to submit reports on the implementation of the Convention in areas falling within the scope of their activities.

## **PART VI**

### **Article 23**

Nothing in the present Convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained:

- (a) In the legislation of a State Party; or
- (b) In any other international convention, treaty or agreement in force for that State.

### **Article 24**

States Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention.

### **Article 25**

1. The present Convention shall be open for signature by all States.
2. The Secretary-General of the United Nations is designated as the depositary of the present Convention.
3. The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

4. The present Convention shall be open to accession by all States. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

### **Article 26**

1. A request for the revision of the present Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.

2. The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.

### **Article 27**

1. The present Convention shall enter into force on the thirtieth day after the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

2. For each State ratifying the present Convention or acceding to it after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or accession.

### **Article 28**

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

3. Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General of the United Nations, who shall then inform all States thereof. Such notification shall take effect on the date on which it is received.

### **Article 29**

1. Any dispute between two or more States Parties concerning the interpretation or application of the present Convention which is not settled by negotiation shall, at the request of one of them, be submitted to arbitration. If within six months from the date of the request for arbitration the parties are unable to agree on the organization of the arbitration, any one of those parties may refer the dispute to the International Court of Justice by request in conformity with the Statute of the Court.

2. Each State Party may at the time of signature or ratification of the present Convention or accession thereto declare that it does not consider itself bound by paragraph 1 of this article. The other States Parties shall not be bound by that paragraph with respect to any State Party which has made such a reservation.

3. Any State Party which has made a reservation in accordance with paragraph 2 of this article may at any time withdraw that reservation by notification to the Secretary-General of the United Nations.

**Article 30**

The present Convention, the Arabic, Chinese, English, French, Russian and Spanish texts of which are equally authentic, shall be deposited with the Secretary-General of the United Nations.

IN WITNESS WHEREOF the undersigned, duly authorized, have signed the present Convention.

**UN GA Doc A/RES/44/25 (12 December 1989) with Annex**  
**CONVENTION ON THE RIGHTS OF THE CHILD**

**The General Assembly,**

Recalling its previous resolutions, especially resolutions 33/166 of 20 December 1978 and 43/112 of 8 December 1988, and those of the Commission on Human Rights and the Economic and Social Council related to the question of a convention on the rights of the child,

Taking note, in particular, of Commission on Human Rights resolution 1989/57 of 8 March 1989, by which the Commission decided to transmit the draft convention on the rights of the child, through the Economic and Social Council, to the General Assembly, and Economic and Social Council resolution 1989/79 of 24 May 1989,

Reaffirming that children's rights require special protection and call for continuous improvement of the situation of children all over the world, as well as for their development and education in conditions of peace and security,

Profoundly concerned that the situation of children in many parts of the world remains critical as a result of inadequate social conditions, natural disasters, armed conflicts, exploitation, illiteracy, hunger and disability, and convinced that urgent and effective national and international action is called for,

Mindful of the important role of the United Nations Children's Fund and of that of the United Nations in promoting the well-being of children and their development,

Convinced that an international convention on the rights of the child, as a standard-setting accomplishment of the United Nations in the field of human rights, would make a positive contribution to protecting children's rights and ensuring their well-being,

Bearing in mind that 1989 marks the thirtieth anniversary of the Declaration of the Rights of the Child and the tenth anniversary of the International Year of the Child,

1. Expresses its appreciation to the Commission on Human Rights for having concluded the elaboration of the draft convention on the rights of the child;
2. Adopts and opens for signature, ratification and accession the Convention on the Rights of the Child contained in the annex to the present resolution;
3. Calls upon all Member States to consider signing and ratifying or acceding to the Convention as a matter of priority and expresses the hope that it will come into force at an early date;
4. Requests the Secretary-General to provide all the facilities and assistance necessary for dissemination of information on the Convention;

5. Invites United Nations agencies and organizations, as well as intergovernmental and non-governmental organizations, to intensify their efforts with a view to disseminating information on the Convention and to promoting its understanding;
6. Requests the Secretary-General to submit to the General Assembly at its forty-fifth session a report on the status of the Convention on the Rights of the Child;
7. Decides to consider the report of the Secretary-General at its forty-fifth session under an item entitled "Implementation of the Convention on the Rights of the Child".

61st Plenary Meeting

20 November 1989

ANNEX

UN GA Doc A/RES/44/25 (12 December 1989) with Annex

## **CONVENTION ON THE RIGHTS OF THE CHILD**

### **PREAMBLE**

#### **The States Parties to the present Convention,**

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Bearing in mind that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

Recognizing that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

Considering that the child should be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

Bearing in mind that the need to extend particular care to the child has been stated in the Geneva Declaration of the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,



Bearing in mind that, as indicated in the Declaration of the Rights of the Child, “the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth”,

Recalling the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict,

Recognizing that, in all countries in the world, there are children living in exceptionally difficult conditions, and that such children need special consideration,

Taking due account of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child,

Recognizing the importance of international co-operation for improving the living conditions of children in every country, in particular in the developing countries,

**Have agreed as follows:**

## ***PART I***

### ***Article 1***

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier.

### ***Article 2***

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child’s or his or her parent’s or legal guardian’s race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child’s parents, legal guardians, or family members.

### ***Article 3***

1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

2. States Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.

3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

#### **Article 4**

States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation.

#### **Article 5**

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

#### **Article 6**

1. States Parties recognize that every child has the inherent right to life.
2. States Parties shall ensure to the maximum extent possible the survival and development of the child.

#### **Article 7**

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.
2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

### **Article 8**

1. States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.
2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to speedily re-establishing his or her identity.

### **Article 9**

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.
2. In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.
3. States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis, except if it is contrary to the child's best interests.
4. Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the well-being of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

### **Article 10**

1. In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.

2. A child whose parents reside in different States shall have the right to maintain on a regular basis, save in exceptional circumstances personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation of States Parties under article 9, paragraph 2, States Parties shall respect the right of the child and his or her parents to leave any country, including their own, and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order (ordre public), public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.

### **Article 11**

1. States Parties shall take measures to combat the illicit transfer and non-return of children abroad.
2. To this end, States Parties shall promote the conclusion of bilateral or multilateral agreements or accession to existing agreements.

### **Article 12**

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

### **Article 13**

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.
2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
  - (a) For respect of the rights or reputations of others; or
  - (b) For the protection of national security or of public order (ordre public), or of public health or morals.

### **Article 14**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.

2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

### **Article 15**

1. States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.
2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (ordre public), the protection of public health or morals or the protection of the rights and freedoms of others.

### **Article 16**

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation.
2. The child has the right to the protection of the law against such interference or attacks.

### **Article 17**

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. To this end, States Parties shall:

- (a) Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of article 29;
- (b) Encourage international co-operation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;
- (c) Encourage the production and dissemination of children's books;
- (d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;
- (e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being, bearing in mind the provisions of articles 13 and 18.

### **Article 18**

1. States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.
2. For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.
3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from childcare services and facilities for which they are eligible.

### **Article 19**

1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.
2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

### **Article 20**

1. A child temporarily or permanently deprived of his or her family environment, or in whose own best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State.
2. States Parties shall in accordance with their national laws ensure alternative care for such a child.
3. Such care could include, inter alia, foster placement, kafalah of Islamic law, adoption or if necessary placement in suitable institutions for the care of children. When considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background.

### **Article 21**

States Parties that recognize and/or permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall:

- (a) Ensure that the adoption of a child is authorized only by competent authorities who determine, in accordance with applicable law and procedures and on the basis of all pertinent and reliable information, that the adoption is permissible in view of the child's status concerning parents, relatives and legal guardians and that, if required, the persons concerned have given their informed consent to the adoption on the basis of such counselling as may be necessary;
- (b) Recognize that inter-country adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin;
- (c) Ensure that the child concerned by inter-country adoption enjoys safeguards and standards equivalent to those existing in the case of national adoption;
- (d) Take all appropriate measures to ensure that, in inter-country adoption, the placement does not result in improper financial gain for those involved in it;
- (e) Promote, where appropriate, the objectives of the present article by concluding bilateral or multilateral arrangements or agreements, and endeavour, within this framework, to ensure that the placement of the child in another country is carried out by competent authorities or organs.

### **Article 22**

1. States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.

2. For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organizations or non-governmental organizations co-operating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason, as set forth in the present Convention.



### **Article 23**

1. States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child's active participation in the community
2. States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.
3. Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 of the present article shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others caring for the child, and shall be designed to ensure that the disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development.
4. States Parties shall promote, in the spirit of international co-operation, the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 24**

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.
2. For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organizations or non-governmental organizations cooperating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason, as set forth in the present Convention.



3. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:
  - (a) To diminish infant and child mortality;
  - (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care;
  - (c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution;
  - (d) To ensure appropriate pre-natal and post-natal health care for mothers;
  - (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene and environmental sanitation and the prevention of accidents;
  - (f) To develop preventive health care, guidance for parents and family planning education and services.
4. States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.
5. States Parties undertake to promote and encourage international co-operation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 25**

States Parties recognize the right of a child who has been placed by the competent authorities for the purposes of care, protection or treatment of his or her physical or mental health, to a periodic review of the treatment provided to the child and all other circumstances relevant to his or her placement.

### **Article 26**

1. States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.
2. The benefits should, where appropriate, be granted, taking into account the resources and the circumstances of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an application for benefits made by or on behalf of the child.

### **Article 27**

1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.
2. The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development.
3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.
4. States Parties shall take all appropriate measures to secure the recovery of maintenance for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad. In particular, where the person having financial responsibility for the child lives in a State different from that of the child, States Parties shall promote the accession to international agreements or the conclusion of such agreements, as well as the making of other appropriate arrangements.

### **Article 28**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
  - (a) Make primary education compulsory and available free to all;
  - (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
  - (c) Make higher education accessible to all on the basis of capacity by every appropriate means;
  - (d) Make educational and vocational information and guidance available and accessible to all children;
  - (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international co-operation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 29**

1. States Parties agree that the education of the child shall be directed to:
  - (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
  - (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
  - (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living; the country from which he or she may originate, and for civilizations different from his or her own;
  - (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
  - (e) The development of respect for the natural environment.
2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

### **Article 30**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

### **Article 31**

1. States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.

2. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

### **Article 32**

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:

- (a) Provide for a minimum age or minimum ages for admission to employment;
- (b) Provide for appropriate regulation of the hours and conditions of employment;
- (c) Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

### **Article 33**

States Parties shall take all appropriate measures, including legislative, administrative, social and educational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances.

### **Article 34**

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- (a) The inducement or coercion of a child to engage in any unlawful sexual activity;
- (b) The exploitative use of children in prostitution or other unlawful sexual practices;
- (c) The exploitative use of children in pornographic performances and materials

### **Article 35**

States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

### **Article 36**

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

### **Article 37**

States Parties shall ensure that:

- (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age;
- (b) No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time;
- (c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age. In particular, every child deprived of liberty shall be separated from adults unless it is considered in the child's best interest not to do so and shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances;
- (d) Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority, and to a prompt decision on any such action.

### **Article 38**

1. States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.
2. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
3. States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.
4. In accordance with their obligations under international humanitarian law to protect the civilian population in armed conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

### **Article 39**

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

### **Article 40**

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

2. To this end, and having regard to the relevant provisions of international instruments, States Parties shall, in particular, ensure that:

(a) No child shall be alleged as, be accused of, or recognized as having infringed the penal law by reason of acts or omissions that were not prohibited by national or international law at the time they were committed;

(b) Every child alleged as or accused of having infringed the penal law has at least the following guarantees:

(i) To be presumed innocent until proven guilty according to law;

(ii) To be informed promptly and directly of the charges against him or her, and, if appropriate, through his or her parents or legal guardians, and to have legal or other appropriate assistance in the preparation and presentation of his or her defence;

(iii) To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law, in the presence of legal or other appropriate assistance and, unless it is considered not to be in the best interest of the child, in particular, taking into account his or her age or situation, his or her parents or legal guardians;

(iv) Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to obtain the participation and examination of witnesses on his or her behalf under conditions of equality;

(v) If considered to have infringed the penal law, to have this decision and any measures imposed in consequence thereof reviewed by a higher competent, independent and impartial authority or judicial body according to law;

(vi) To have the free assistance of an interpreter if the child cannot understand or speak the language used;

(vii) To have his or her privacy fully respected at all stages of the proceedings.

3. States Parties shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law, and, in particular:

(a) The establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;

(b) Whenever appropriate and desirable, measures for dealing with such children without resorting to judicial proceedings, providing that human rights and legal safeguards are fully respected.

4. A variety of dispositions, such as care, guidance and supervision orders; counselling; probation; foster care; education and vocational training programmes and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their well-being and proportionate both to their circumstances and the offence.

### **Article 41**

Nothing in the present Convention shall affect any provisions which are more conducive to the realization of the rights of the child and which may be contained in:

(a) The law of a State Party; or

(b) International law in force for that State.

## **PART II**

### **Article 42**

States Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

### **Article 43**

1. For the purpose of examining the progress made by States Parties in achieving the realization of the obligations undertaken in the present Convention, there shall be established a Committee on the Rights of the Child, which shall carry out the functions hereinafter provided.

2. The Committee shall consist of ten experts of high moral standing and recognized competent in the field covered by this Convention. The members of the Committee shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution, as well as to the principal legal systems.



3. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.
4. The initial election to the Committee shall be held no later than six months after the date of the entry into force of the present Convention and thereafter every second year. At least four months before the date of each election, the Secretary-General of the United Nations shall address a letter to States Parties inviting them to submit their nominations within two months. The Secretary-General shall subsequently prepare a list in alphabetical order of all persons thus nominated, indicating States Parties which have nominated them, and shall submit it to the States Parties to the present Convention.
5. The elections shall be held at meetings of States Parties convened by the Secretary-General at United Nations Headquarters. At those meetings, for which two thirds of States Parties shall constitute a quorum, the persons elected to the Committee shall be those who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.
6. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. The term of five of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these five members shall be chosen by lot by the Chairman of the meeting.
7. If a member of the Committee dies or resigns or declares that for any other cause he or she can no longer perform the duties of the Committee, the State Party which nominated the member shall appoint another expert from among its nationals to serve for the remainder of the term, subject to the approval of the Committee.
8. The Committee shall establish its own rules of procedure.
9. The Committee shall elect its officers for a period of two years.
10. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. The Committee shall normally meet annually. The duration of the meetings of the Committee shall be determined, and reviewed, if necessary, by a meeting of the States Parties to the present Convention, subject to the approval of the General Assembly.
11. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.
12. With the approval of the General Assembly, the members of the Committee established under the present Convention shall receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide.



### **Article 44**

1. States Parties undertake to submit to the Committee, through the Secretary-General of the United Nations, reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made on the enjoyment of those rights:
  - (a) Within two years of the entry into force of the Convention for the State Party concerned;
  - (b) Thereafter every five years.
2. Reports made under the present article shall indicate factors and difficulties, if any, affecting the degree of fulfillment of the obligations under the present Convention. Reports shall also contain sufficient information to provide the Committee with a comprehensive understanding of the implementation of the Convention in the country concerned.
3. A State Party which has submitted a comprehensive initial report to the Committee need not, in its subsequent reports submitted in accordance with paragraph 1 (b) of the present article, repeat basic information previously provided.
4. The Committee may request from States Parties further information relevant to the implementation of the Convention.
5. The Committee shall submit to the General Assembly, through the Economic and Social Council, every two years, reports on its activities.
6. States Parties shall make their reports widely available to the public in their own countries.

### **Article 45**

In order to foster the effective implementation of the Convention and to encourage international co-operation in the field covered by the Convention:

- (a) The specialized agencies, the United Nations Children's Fund, and other United Nations organs shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their mandate. The Committee may invite the specialized agencies, the United Nations Children's Fund and other competent bodies as it may consider appropriate to provide expert advice on the implementation of the Convention in areas falling within the scope of their respective mandates. The Committee may invite the specialized agencies, the United Nations Children's Fund, and other United Nations organs to submit reports on the implementation of the Convention in areas falling within the scope of their activities;
- (b) The Committee shall transmit, as it may consider appropriate, to the specialized agencies, the United Nations Children's Fund and other competent bodies, any reports from States Parties that contain a request, or indicate a need, for tech-

nical advice or assistance, along with the Committee's observations and suggestions, if any, on these requests or indications;

(c) The Committee may recommend to the General Assembly to request the Secretary-General to undertake on its behalf studies on specific issues relating to the rights of the child;

(d) The Committee may make suggestions and general recommendations based on information received pursuant to articles 44 and 45 of the present Convention. Such suggestions and general recommendations shall be transmitted to any State Party concerned and reported to the General Assembly, together with comments, if any, from States Parties.

### ***PART III***

#### ***Article 46***

The present Convention shall be open for signature by all States.

#### ***Article 47***

The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

#### ***Article 48***

The present Convention shall remain open for accession by any State. The instruments of accession shall be deposited with the Secretary-General of the United Nations.

#### ***Article 49***

1. The present Convention shall enter into force on the thirtieth day following the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

2. For each State ratifying or acceding to the Convention after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the deposit by such State of its instrument of ratification or accession.

#### ***Article 50***

1. Any State Party may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate the proposed amendment to States Parties, with a request that they indicate whether they favour a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that, within four months from the date of such communication,

at least one third of the States Parties favour such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of States Parties present and voting at the conference shall be submitted to the General Assembly for approval.

2. An amendment adopted in accordance with paragraph 1 of the present article shall enter into force when it has been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of States Parties.

3. When an amendment enters into force, it shall be binding on those States Parties which have accepted it, other States Parties still being bound by the provisions of the present Convention and any earlier amendments which they have accepted.

### **Article 51**

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

3. Reservations may be withdrawn at any time by notification to that effect addressed to the Secretary-General of the United Nations, who shall then inform all States. Such notification shall take effect on the date on which it is received by the Secretary-General.

### **Article 52**

A State Party may denounce the present Convention by written notification to the Secretary-General of the United Nations. Denunciation becomes effective one year after the date of receipt of the notification by the Secretary-General.

### **Article 53**

The Secretary-General of the United Nations is designated as the depositary of the present Convention.

### **Article 54**

The original of the present Convention, of which the Arabic, Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited with the Secretary-General of the United Nations. In witness thereof the undersigned plenipotentiaries, being duly authorized thereto by their respective Governments, have signed the present Convention.



**Appendix F**

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## **Appendix G**

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### **WEBSITES**

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1. Fourth World Conference on Women Beijing Declaration  
<http://www.un.org/womenwatch/daw/beijing/platform/declar.htm>
2. Global Fund for Women – <http://www.igc.org/gfw/>
3. A comprehensive listing of Internet sites, publications, and other resources –  
<http://www.aviva.org/resndex.htm>
4. International Women's Rights Project – <http://www.web.net/~marilou>
5. Poverty Website focuses on different aspects of poverty and how it affects women, and lists resources for combating poverty among women. UNDP and OXFAM are related sites.  
<http://women3rdworld.about.com/culture/women3rdworld/msub44.htm>
6. UNHCR. Women's issues – <http://www.unhcr.ch/issues/women/women.htm>
7. Women's human rights resources – Bora Lanskin Law Library – University of Toronto – [http://www.law.utoronto.ca/pubs/H\\_RIGHTS.htm](http://www.law.utoronto.ca/pubs/H_RIGHTS.htm)

### **HUMAN RIGHTS WATCH** **Additional Human Rights Resources**

The following are links to human rights resources from organizations other than Human Rights Watch.

- AAAS Directory of Human Rights Sites on the Internet  
American Association for the Advancement of Science  
<http://shr.aaas.org/dhr.htm>
- American Civil Liberties Union – <http://www.aclu.org>
- Amnesty International – <http://www.amnesty.org>
- Anti-Slavery International – <http://www.charitynet.org/~asi>
- B'Tselem: The Israeli Information Center for Human Rights in the Occupied Territories – <http://www.btselem.org>
- The Carter Center – [http://www.emory.edu/CARTER\\_CENTER/homepage.htm](http://www.emory.edu/CARTER_CENTER/homepage.htm)
- Center for Women's Global Leadership – <http://www.cwgl.rutgers.edu/>
- The Coalition for International Justice – <http://www.cij.org/cij/>
- Committee to Protect Journalists – <http://www.cpj.org>

- CUSHRID Net Homepage  
The Canadian-U.S. Human Rights Information and Documentation Network – <http://shr.aaas.org/cushrid.htm>
- DIANA: An International Human Rights Database  
<http://elsinore.cis.yale.edu/dianaweb/diana.htm>  
<http://www.law.uc.edu/Diana/> <http://www.umn.edu/humanrts/>
- Derechos Human Rights – <http://www.derechos.org/>
- Electronic Frontier Foundation (USA) – <http://www.eff.org>
- The Global Democracy Network  
A project of the Parliamentary Human Rights Foundation (PHRF)  
<http://www.gdn.org/gdn.html>
- Globalvision's Rights & Wrongs – <http://www.globalvision.org/globalvision/>
- GILC (Global Internet Liberty Campaign) – <http://www.gilc.org/>
- Greenet – <http://www.gn.apc.org>
- Greek Helsinki Monitor – <http://www.greekhelsinki.gr>
- Martin Hogan's Human Rights Depository  
[http://www.intac.com/PubService/human\\_rights/](http://www.intac.com/PubService/human_rights/)
- Hong Kong Human Rights Commission – <http://www.hk.super.net/~hkhrcc/>
- Hong Kong Human Rights Monitor – <http://members.hknet.com/~hkhrm/>
- Human Rights USA – <http://www.hrusa.org>
- Human Rights in China – <http://www.igc.apc.org/hric/>
- Human Rights Internet – <http://www.hri.ca>
- Human Rights Web Resources Page – <http://www.hrweb.org>
- Index on Censorship – [http://www.oneworld.org/index\\_oc/](http://www.oneworld.org/index_oc/)
- Interaction – <http://www.interaction.org/ia/>
- The International Committee of the Red Cross – <http://www.icrc.org>
- International Crisis Group – <http://www.intl-crisis-group.org>
- The International Freedom to Publish Committee – <http://www.iftpc.org/>
- International Helsinki Federation – <http://www.ihf-hr.org>
- Lawyers Committee for Human Rights – <http://www.lchr.org/lchr/>
- Minnesota Advocates for Human Rights  
<http://www.umn.edu/humanrts/mnadvocates/>
- The Multilaterals Project  
<http://www.tufts.edu/departments/fletcher/multi/humanRights.html>

- National Council for Liberties in Tunisia (CNLT)  
<http://www.angelfire.com/country/cnlt/frontpage.htm>
- National Organization for Women – <http://www.now.org/>
- New Politics – <http://www.newpolitics.com>
- OneWorld Homepage – <http://www.oneworld.org>
- Peace Brigades International – <http://www.igc.apc.org/pbi/>
- PEN American Center – <http://www.pen.org>
- The Penal Lexicon – <http://www.penlex.org.uk>
- People for the American Way – <http://www.pfaw.org>
- Physicians for Global Survival – <http://www.web.net/~pgs/>
- Physicians for Human Rights – <http://www.phrusa.org/>
- The Progressive Directory – <http://www.igc.org/igc/issues/hr/or.html>
- Reliefweb – <http://wwwnotes.reliefweb.int:81>
- University of Minnesota Human Rights Library  
<http://www.umn.edu/humanrts/>
- United Nations High Commissioner for Refugees (UNHCR)  
<http://www.unhcr.ch>
- U.N. Treaty Database – <http://www.un.org/Depts/Treaty/>
- U.S. State Department's Country Reports – <http://www.state.gov>
- Washington Office on Latin America – <http://www.wola.org>
- War Crimes Tribunal Watch – <http://hrw.org/balkans/tribunal.html>
- Women's Human Rights Net – <http://www.whrnet.org>
- WebActive – <http://www.webactive.com>

